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TREATISE

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Two Sacraments of the Gospel,

BAPTISM,

AND THE

LORD'S SUPPER:

According to the Scriptures, and the Doctrine of the Fathers.

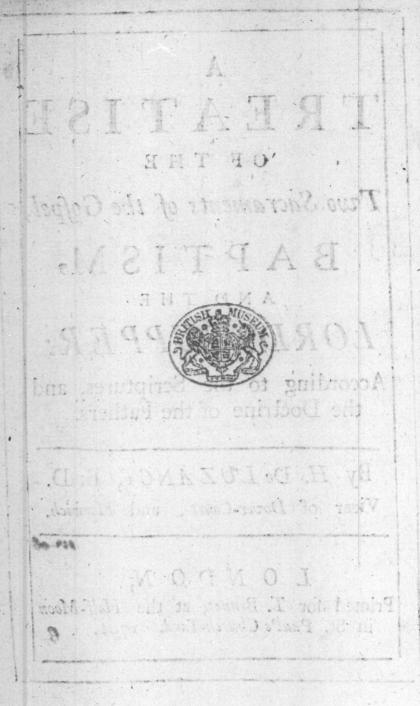
By H. De LUZANCY, B. D.

Vicar of Dover-Court, and Harwich.

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PREFACE.

HE two parts of the following Treatise were not written at the same time, nor with the same design. The First is only an enlargement on some Directions given about three Years since, to a private Gentleman who desir'd an Instruction concerning Baptism, and resolv'd seriously to embrace that Great and Indispensible

Obligation of Christianity.

The Second was done for the use of my Parish in which some being very exact in the frequent and due receiving of the Holy Sacrament, but the far greater part, as in most other places, totally neglecting it; I thought that somewhat which these last might read, would perhaps make a deeper impression on their minds, than so many Sermons which indeed are heard at Charch with attention, but afterwards for want of Seriousness and Resection are too easily forgotten.

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They to whom the care of Souls is committed, will agree with me in this Observation; That when our Congregations are with us in the House Isa. 58.2. of God, they look as a People who delight to know his ways, and ask the ordinances of Justice: But when out of it, their lives are generally a contradiction to the Heavenly Doctrine. If Hearing were enough to be sav'd, not many of them would perish. But Doing being requir'd, and yet so strangely neglected; We are forc'd to fit down, and see with an unexpressible grief multitudes of them run to their Eternal Ruin. live up to the Gospel is certainly as necessary as to believe it; and how we can have the face to hope for the Blessings of Christianity, without performing the Duties of it, and particularly that Grand one of a Frequent and Reverent approach to the Holy Sacrament, appears to me a most Incomprehensible Absurdity. I shall think my self happy, and shall have attain'd the whole and sole end of these Instructions, if I can undeceive them in this so fatal a mistake.

When I went about this, I resolved to say nothing but what is taught in the Holy Scripture, and the Writings of the Fathers. The First is the Rule of Faith, the Form of our Manners, and our Guide in the way to Heaven. The Second are far from pretending an Equal Authority with, and are no doubt much inferior to it. Yet it cannot be deny'd but that they have a mighty weight with all considering Persons. For as the

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Holy Scripture is the most perfect Declaration of the Will of God; So is the consent of Fathers and Councils the best Interpretation of Scripture.

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In this a double Injustice has been committed. The one by the Writers of the Church of Rome, who do not so much seem to Reverence, as to Idolize those Great Men. They think to have prov'd a Truth or answer'd an Argument, if they bring in the Authority but of one or two of the Ancients. Their Admiration for Tradition has led them into that Error. That which they call Oral, as being transmitted down to us by Word of Mouth. thro' all the intermediate Ages of Christianity is a palpable Folly: That which is taken out of the Writings and Shews the Doctrine or Practices of Primitive Christians, cannot be establish'd by one or two particular Testimonies, but requires the Universal Sence of those times. When it comes once to that, tho' it cannot make no part of the Rule of Faith, as being at best but a Human Authority; yet it is Venerable, and ought certainly to be much regarded.

The other is by a new fort of Divines, who Intoxicated with the Charms of Criticising, have despised and endeavoured to bring into contempt all manner of Ecclesiastical Learning. This has been embraced by young Students, who were glad, without fearing the Charge of Ignorance and Laziness, to shake off a laborious tho pleasant and useful Study. To this neglect we one the vast progress of Schisms and Heresies. This has gi-

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ven growth to unsound Doctrines; Introduc'd Systems of Divinity, which the best Ages were Strangers to, and attempted to run down one of the strongest Arguments against Novelty, viz.

the Authority of the Primitive Church.

A French Critick now in Holland, who is undoubtedly a Person of mighty Parts and Learning, has given me a prejudice against all his Writing's. on this very Score, that he feems professedly to expose the Fathers, and rob them both of their Credit, and of that Honor which hitherto the knowing part of the World has paid them. He brings them right or wrong into his Differtations, and affects to load those great Names with Ignominy. Opposite in this to the two only Men be admires, Grotius and Erasmus; who the' excellent Criticks, yet still own dand prefero'd in their Works the just Veneration due to Antiquity. This is greedily catch'd at by them, who either have no Religion, or form to themselves an Idea of it infinitely different from that of the purest To this fresh Divines use themselves insensibly, not foreseeing the Consequences of it, and calling that a freedom of Thoughts, which if traly look'd into is a real Extravagancy, and a practice full of Danger.

If I may presume to speak my Sence in the matter, it is plainly this. I attribute to the Fathers neither Inspiration, nor Infallibility. They were Men, and had certainly their faults. The Best of them are not without their Mistakes. If a

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Heathen was wife enough to say that he was Man, and did not think himself free from any of those Weaknesses which are incident to Human Nature; How much more must we Christians acknowledge this, who are taught to know no Master on Earth, but him who came down from Heaven,

even CHRIST JESUS.

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But yet when all this is done, there is still a vast deal of reason to look on their Concurrent Testimonies, as the greatest Human Authority in the World, and much Superior to that of any Critick, how excellent soever in that really valuable fort of Learning. For, what better Witnesses can be produc'd of Apostolical Institutions, than Apostolical Men? How can we better judge of the Dostrine and Discipline of the Primitive Church, than from them who were Personally engag'd in the Controversies against the Hereticks and Schismaticks of their times? There is no Material place of Scripture but what was then understood as well as it is now. What was not then a part of their Belief and Practice, is now an Innovation: and I take this to be the true ground of some in this Age opposing them with so much vehemency, that they have espous'd Notions and Rites contrary to Antiquity, and are afraid of searching into it, because it really condemns them.

What have we to do, exclaim some late witty Writers, with the Primitive Times? What a stir there is about the Fathers? The Fathers

Fathers were no Criticks. Are not Revelation and Reason sufficient to Guide us to Heaven? Unhappy Men, who deprive a Christian of that unspeakable comfort that That Religion which he has embrac'd is the same with that of those admirable Persons to whom it was given not only to believe in Christ, and defend his Doctrine, but also to dye for him! Impotent Malice, which to support new Devices of its own, tears off from the Reformation that Invincible Argument against Popery, that the Additional Articles of that Communion are Un-

known to Antiquity!

Revelation, indeed, is an infinite Mercy of God to Man, the Ground and last Resolution of Faith. Reason, when not abus'd, is the bestmeans to understand it. But what a senceless Common Place is this? Did not the Fathers receive and adore that Revelation? Could they lay no claim to Reason? Were they not Men of Thought and Reflexion? Were not their Natural Parts Cultivated by a profound Erudition, and improv'd by a long Experience? Is Reason then only a Blessing of this Age, and granted to none but them who deny the Mysteries of Religion, and endeavour the ruin of a most excellently constituted Church?

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But they were no Criticks. Supposing that to be true, which none will own who has read Origen, Eusebius, St. Basil, Tertullian, St. Cyprian, St. Chryfostom, St. Hierom, I wish St. Austin, Oc.

I wish I could understand what unhappy Influence this can have on Christianity? This outcry is resolv'd into this. They have misunderstood some places of Scripture, or sited them otherwise than they are in the Original. They have induly'd some particular Opinions of their own. Their Skill in the Syriack, Arabick, and other hard-nam'd Languages was but small, which God knows is grown very stender since it mas bury'd amongst us with the Great Pocock. But have they misunderstood any one of the places by which the Main Articles of Religion are prov'd? Have they been Deficient in setting down Rules of Holy Living? Or rather, is there any thing extant that looks more like the Gospel it self, than several of their Explications of it?

They were not then, if it pleafes those Gentlemen, that Mighty thing call'd Criticks. They did not spend their lives in elucidating some obscure passage of Scripture, and giving us at last some pretty Conjecture about it. They did not turn the Scripture upfide down, to make it speak what it never intended. But they were Men of Incredible Zeal and Piety. Their Manners did perfectly answer their Doctrine. People learn'd Vertue in their Discourses, and saw it practis'd in their Lives. That Character of Burning and Shining Lights was perfectly their own. Ambition, or the Lust of Ecclesiastical Greatness had no share in their Advance-[a] ment.

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ment. Their Dignities alter'd not their Minds, or Conversation, but only serv'd to make their Holy Practices more Publick and Conspicuous. There is a Spirit in their Writings, which none, or at least not many, have since attain'd to, and is a sufficient Atonement for some fem Personal

Faults or Mistakes.

Several Ingenious Gentlemen have lately taken pains to English some Pieces of the best Poets, Orators, and Philosophers amongst the Heathens. How it polishes a Nation, and improves Language, is abundantly Visible. It were to be wish'd, that some of the Clergy, of whom so many excel in strength of Parts, clearness of Thought, and fineness of Elocution, would combine to English some of the Fathers Writings. The Old Apologies for Christianity; Many Discourses of Tertullian, St. Basil, Nazianzen; Many of the Epistles of St. Cyprian, St. Hierom, St. Auftin; Many of St. Chrysoftom's Homilies are of an Inimitable Beauty. It must be granted that it would effectually contribute to the Reformation of a sinful Age, retrieve Primitive Piety, and lay down by the very evidence of the Fact the Clamors of Unreasonable Persons. It would bring us to an Admiration and at last to an Imitation of those Blessed Times.

I have endeavour'd at an Essay, or a Tast of this in this Book. But Conscious of my own weakness, I cannot but desire that some Abler

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Hand would go on with it, and oblige the World with something better of this Nature. The Success no doubt would answer the pains of

the Undertaking.

There is a Favour which I must beg of the Reader; and that is, to excuse the many Faults of the Printer in this Edition. I was not in Town any part of the time that this Book was Printing, and so could not attend the Press and correct the Proofs my self. The Omissions of some Words, the putting in and mistaking others, besides the literal Errors, are somewhat numerous; but at the same time so gross and palpable, that I hope he will the easier forgive the Haste or Carelesness of the Common Corrector.

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OF BAPTISM.

INTRODUCTION.

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Efore I enter on those Instructions, which you defire of me, concerning Baptism; I must first, by way of Introduction, propose to you, and beg of you feriously to consider the following Particulars.

I. That we are born in Sin, and cannot of our selves attain Eternal Life, or do Pf. 51. 5. any fort of Good in order to it. Adam, 2 Gor. 345. the first Man of the World, was the first Sinner. The Prohibition laid on him by God, his Delusion by Eve, and hers by the Serpent, his Disobedience and Condemnation are related Genesis 2, and 3. In him we are all become Transgreffors. How his Sin is transmitted to us, is not

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not reveal'd: But that it is, appears very plain, from the Authority of the Sacred Writings, and our own unhappy Experi-

All have sinned, and come short of the Rom. 3. ence. chap. 5.12. Glory of God. As by one Man, Sin entred into the World, and Death by Sin; so Death pass'd upon all Men, in whom all have sinned. And we cannot take any true Prospect of our felves, but we shall find every where fenfible Marks of the Mifery and Corruption of our Nature.

II. We are not only guilty of that Sin which is call'd Original, because we have it ab origine, from our first Parents; But also when we come to any Discernment of Good and Evil, instead of turning to our Creator, and giving our felves fincerely to Rom. 3. him; we make Iniquity our Choice, confrom 10,to tract vicious Habits, and are guilty of innumerable Transgressions. A Doctrine for

I John I. true, that to deny it is to deceive our selves, and make God a Liar.

III. That a Sinner is an Enemy to God, Matt. 25. and as fuch excluded from Heaven, and liable to Eternal Torments, is a Propositi-Rom. 6. on vastly plain, and often inculcated in the Scripture. His Condition is fo much the more deplorable, because his Endeavours or the Endeavours of the best of Men cannot free him from this: For none can by an

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means redeem his Brother, or offer to God a Pf. 49.7.
Ransom for him. It is not of him that wills, Rom. 9.
or of him that runs. There is so infinite
a Distance between God, an Eternal and
Perfect Being, of an incomprehensible Holiness and Purity, and us, poor sinful Creatures; that if left to our selves we must
sink under the Terrours of Conscience,
having no fort of Refuge, or Sanctuary to
sly to from the Wrath which is to come.

IV. The Almighty, whose great Cha-2Cor. 1. racter is to be the Father of Mercies, and it the God of all Comfort: Whose tender Mercies are over all his Works: Who is represented every where as Gracious, Merciful, Forgiving, Forbearing, and of never-failing Compassions, has look'd on us with Eyes of Pity. He would not destroy Man whom he had made after his own Image, and design'd for Eternal Happiness. He remempelal. 103. ber'd that we were but dust; and found out 14. an Expedient to reconcile his Mercy and Justice, shewing the one to an incomprehensible degree, and satisfying the other with the utmost Severity.

V. And this was by fending his Son into the World to be a Propitiation, a Sacrifice, and an Atonement for our Sins. Christ has express'd this with Words, which we ought not to hear without pro-B₂ strating

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strating our Souls and Bodies before the Throne of Grace, with the deepest Humi-Joh. 3.16. liation and Adoration imaginable: God for loved the World, that he gave his only begotten Son, that whosoever believes in him (bould not periff, but have Everlasting Life. The Son therefore came down from Heaven, assuming our Nature, and uniting it to the Divine in his own Adorable Person. He was given by the Father to be to us a Redeemer and a Saviour. And this he could effect, and none but He, because he is truly God, and truly Man; suffering as a Man the Pains due to us, and as God offering to the Father an Expiation of an infinite Value.

VI. But at the same time that the Fa
is 53.6 ther gives us his Son, and lays on him the
2 Cor. 5. Iniquity of us all, and makes him to be Sin ide
for us who knew no Sin, that we might be
made the Righteousness of God in him; He
Tit. 2. 12. obliges us, that denying Ungodliness and he
Worldly Lusts, we should live soberty, righteously, and godly in this present World. He
will have us to renounce the Vanities, Follies, and Pleasures of this sinful Life, raising our Thoughts and Desires, and endeavouring earnestly after that which is Eteribid. 13. nal. Looking for that blessed Hope, and the
glorious Appearing of the Great God, and
our Saviour Jesus Christ. It is the wonderful oin

ful Effect of God's free, and (altogether by us) undeferv'd Mercy, that He is reconciling 2 Cor. 5. the World to himself by Jesus Christ. But his Defign in giving us his Son is, That he might redeem us from all Iniquity, and pu-Tit. 2.14. rifie unto himself a peculiar people, zealous of good works.

VII. This is the COVENANT of GRACE, and the Foundation of our Holy Religion. A Solemn and Sacred Engagement between God and Man thro' Christ Jesus. For he is the Mediator be- 1 Time 2. ween God and Men. The Mediator of the 5: of an New Covenant, who thro' the Eternal Spirit 24. ffer'd himself to God, to purge our Conscithe Fa- ince from dead works to serve the living God. him the The Almighty on his part promises in Con-be Sin ideration of his Eternal Son Jesus Christ, might be who in the Fulness of Time assum'd our im; He Nature, and was made Flesh; who tho' in Joh. 1.14. ness and he Form of God... took upon him the Form Phil. 2.6, ly, right a Servant... humbled himself, and became 7,8. ld. He bedient unto Death, even the Death of the ies, Fol. Pross; He promises, I say, to give us his Heb. S. 1c. ife, rais. Laws, and by his Holy Spirit to write them 12. d endea-n our hearts; to become our God, and to is Eter-ake us for his People; To be merciful to our and the Inrighteousness, and our Iniquities to renemod, and er no more; and to reward our serious Enwonder. eavours, and patient continuance in wellful ping with Eternal Life.

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Man on his part obliges himself to a true and sincere Obedience to the Compal. 119 mands of God. Like David, he takes his Testimonies as a Heritage for ever. He binds himself not only to believe in the Holy Joh. 1.2;6. FESUS, but also to walk as he walk'd; Looking on the Gospel, that Divine Revelation of what his Saviour has done and taught, as the Rule of all his Actions; 2 Tim. 2. Departing actually from Iniquity, and cleans. 19. ing himself from all silthiness of the Flesh and Spirit, to perfect Holiness in the Fear of God.

VIII. But because this Covenant, tho never so excellent in it self, and design to such mighty Purposes, must become ineffectual if we are either unacquainted with, or incapable of it; Christ has taken this double Care:

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Luk. 8. 1. in his Gospel, which is the glad Tiding's of Joh. 6.68 the Kingdom of God. He had the Word of Eternal Life; Words more solid and lasting than Heaven and Earth. And these he deliver'd himself before, and after his Death, every where, and to all forts of Persons; to the Wise, and to the Simple to the proud Pharisee, and to the humble Sinner; Attesting the Truth and Divinit of his Doctrine by a Course of stupends ous Operations; doing good to the Soul and

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and Bodies of Men by a World of Miracles; and providing after his Exaltation at the Right hand of his Father, that his Appostles, as so many Faithful Witnesses, should preach peace by Jesus Christ; which Acts 10. makes them say, that God has committed to 2 Ccr. 5. them the Word of Reconciliation.

Secondly, To make us capable of its Advantages, by establishing in his Church two Federal Rites, Solemn and Sacred Ordinances, That of BAPTISM, and the Other of the LORD's SUPPER. By them the Grace of the Covenant is deriv'd, convey'd to and conferr'd on us. Thefe are the things commonly call'd by the Latins, Sacraments; and by the Greeks, Mysteries: And this from the Sacredness of their Institution and Administration: From the Sacredness of their End and Design: From the Sacredness of that Tye and Bond, by which all Christians become one Body, of which Christ is the Head, and are united together in the same Profession. For Eph. 5.4. there is one Lord, one Faith, one Baptism. 1 Cor. 10. For we being many are one Bread, and one 17. Body.

Baptism is our Admission to the Covenant of Grace. By it we are no more Stran-Fph.2.12.

gers, no more without Hope and without God
in the World. The Lord's Supper is the

Perfection of a Christian; A plentiful Effusion of the Blood of Christ on his Soul;

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viii INTRODUCTION.

A Ratification of God's Promises to him, and a Seal of Redemption against the great Day.

I shall speak now to you of the First; and to do it in a plain and easie Method, what I have to say shall be distributed into these Chapters. I. Of Sacraments in general. II. In particular, The Nature. III. The Necessity. IV. The Blessed Effects. V. The sirst Obligation of Baptism. VI. The second Obligation of Baptism. VII. The third and last Obligation of Baptism. VIII. What Preparation you are oblig'd to before. And, IX. What your Way of Living is to be after it.

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BAPTISM.

PART I.

CHAP. I.

Of Sacraments in General.

HEY are mistaken who pretend that the Word Sacrament is deriv'd from Latin Authors, and adopted by the Christian Church to express the Solemn Rites of our Holy Religion. For tho' the Military Oath which had that Name amongst the Romans has some resemblance with the Vows of our Baptism, or those Promises made at the Lord's Table, never to forsake Christ Heb.2.10. the Captain of our Salvation; yet it must not so much as be thought that from a poor Allusion, the most venerable Ordinances

of Christianity should be denominated.

Besides, the Eastern Church is now, and ever was a stranger to that Word, which shews how impertinent it is to insist on

fuch a fort of Derivations.

Nor is it a less Inadvertency to imagine that the Word Sacrament is a Scripture Expression, because the old Latin Interpreter has us'd it, Eph. 5.32. where he renders these Words of the Apostle, to pusing or τέτο μέρα έπν, this is a great Mystery, Sacramentum hoc magnum est, this is a great Sacrament. It is not furprising to me that the lesser Writers in the Church of Rome should catch at this Passage with an Incredible eagerness to prove both the Word to be Scriptural, and Marriage to be a Sacrament. But I am amaz'd when Men of better Learning are pleas'd with fuch miftaken Quotations. For in short, no such Word is to be found in any part of the Sacred Writings: And if the old Interpretersufing it here makes Marriage a Sacrament, fix or feven more must be added to the feven which they have already, amongst which must be plac'd the Incarnation of Christ, the calling of the Gentiles, &c. For so often if not oftner has he us'd the Expression.

The Word Sacrament then is neither taken from the Scripture, nor from the Books of Profane Authors: But flows vi-

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Chap. I. Of Sacraments in general. fibly from the Nature of those things which we call Sacraments. For as the Eaftern Church, considering the ineffable Oeconomy, and the fecret and mysterious Vertue of these standing Ordinances of the Gospel, has us'd the Word Mystery; fo the Western, admiring the Sacredness of the Grace conferr'd, of the Promifes confign'd by, and the great Holiness requir'd to approach them, has fix'd on that of Sacrament, and these two Names have obtain'd from the first Ages to this very time. Thus fpeak for the one, the Constitutions attri- constit.lib. buted to Clemens, Origen, St. Chrysoftom; 5. cap. 13. and for the other St. Austin is express. od. Hom. When the Signs, fays he, have a relation 13. to things that are Sacred, ad res Sacras per-Chrys. tinent, they are nam'd Sacraments. in Matt.

II. From this Derivation we learn their 5. ad Bon. Nature; and tho' an exact and accurate Definition of them is not to be met with in the earliest Times, yet it is easie to find what the Fathers meant by them. They understood them to be Signs of a Sacred and Spiritual Grace conferr'd on the Receiver.

"Christ, says St. Chrysoftom, has given us Chrysoft. " nothing manifest to the Sence, wie Intov, Hom. 83. "but convey'd to us all Intellectual by fen-in-Matt.

" fible Objects, wpasu. For thus in Bap-"tism by a sensible thing, which is Water, "the Grace is conferred. But what is "wrought

Aug. Epift.

Of Sacraments in general. Part I. 4 " wrought is Intellectual, viz. Regenera-"tion and Renovation. Hadst thou been "Incorporeal, he would have bestow'd on "thee Simple and Incorporeal Gifts; But "fince thou art cloath'd with a Body, by "Sensible he delivers Intellectual things." And Gregory of Nazianzum, " For we Nazianz. " being made of two Parts, of which the orat. 40. "one is of a visible, and the other of an "invisible Nature, Baptism consists also of "two things, that is, of the Water, and of "Spirit; the one Visibly and Corporally "receiv'd, the other concurring after an "incorporeal and invisible Manner. That "Figuratively, but this truly purifying the "inward Man." These conditions they requir'd as constituting the Nature of Sacraments. First, That they should be Signs of Aug. Epift. things Sacred, Spiritual and Divine. Secondly, That those Signs should be vitioch. apud Phot. Auth. fible, Senfible, as the Greek, and Corporeal or Material, as the Latin Fathers express it. Aug.contr. Thirdly, That these Signs should not Faust. lib. 29.cap. 11. be fuch by Nature, but by Institution. That they should not be born, but become fuch by a certain Consecration, as St. Aug.contr. Au in tells Faustus; In a Word, that they should be of God's order and appointment, 20.cap. 13. who takes them from their Natural to a Spiritual Use. "The mystical Waters, fays Theoph. Theophilus of Alexandria, " are consecrated Alex. or at. " in Pafeb. I.

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"in Baptism by the coming of the Holy "Spirit, and the Bread of the Lord ---- and

"the Sacred Cup which are plac'd on the "Table, and are certainly inanimate things,

" are Sanctifi'd by the Invocation and com-

"ing down of the Holy Spirit."

Fourthly, That the Signs should have fome Analogy, Proportion, or Resemblance with the things signisted; as the outward Ablution in Baptism denotes the inward Purisication; and the outward Nutriment of Bread and Wine, sigures the Nutriment of the Soul by the Body and Blood of Christ. "For it Sacraments Aug. Epist.

"had not some resemblance with the 23.

"things of which they are Sacraments, "they could not at all be Sacraments, and

"from this Resemblance they often take

"the names of the things themselves."

Fifthly, That the Signs should have some inward Vertue by which we are Sancti-

fied. Thus Cyril of Alexandria; "The Cyril. lib. "Sensible Water is Trans-elemented by the 2 in pan.

" Energy of the Spirit into a certain and fe-

"cret Vertue." And Ephrem of Edessa, "Our Ephr. de"
Soul is become the Spoule of the Immor-extr. judic.

"tal Husband: The Union of the Mar-"riage is made by the Divine Sacraments,

"by which it is join'd to him when they are receiv'd as they ought to be, digne,

"with fear and trembling." St. Hidore of Isidor. Ety-

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Of Sacraments in general. Part I. 6 "craments, because as it were under the "covering of Material things, Corporali-" um, the Divine Vertue works more fe-"cretly the Grace which proceeds from

" these same Sacraments."

by which we who receive them are confign'd to the Service of God, and God Seals and Configns his Promifes to us. An expression taught by the Scripture, Rom. 4. 11. Where St. Paul calls Circumcifion, Cyril. Hy- A Seal of the Righteousness of the Faith erof. præf. which Abraham had, yet being Uncircumcised. From whence St. Cyril of Jerusalem calls Baptism σφράγις άγια, ακατάλυιω, a Holy Seal, and never to be defac'd. If thou

art not Seal'd by Baptism, exclaims St.

Sixthly, That these Signs should be Seals

Basil, how can'st thou hope to return to Paradise?

III. From this Doctrine of the Fathers the old Schoolmen have drawn this Definition or Description embrac'd by the latter Councils, retain'd by the Church of England, and with fome addition lay'd down in the Catechism in these words. A Sacrament is an outward and visible Sign of an inward and Spiritual Grace, given to us, ordain'd by Christ himself as a Means whereby we receive the same, and a Pledge to affure us thereof.

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In the very first Notion then of a Sacrament these two Terms of Relation, or, to avoid all hard Words, these two things are found: First, That which fignifies, is properly call'd a Sign, and is outward and visible, or else it can be no Sign: Secondly, That which is fignifi'd, to wit, the Grace given us, which being altogether above Matter and Sence is truly faid to be Invisible and Spiritual. This is carefully to beattended, because those very Writers who receive, nay, who have invented this Definition, pretend that in the Lord's Supper the Sign and the thing signifi'd is the same; Christ, into whose Body and Blood the Elements are Transubstantiated, being the Sign of himself in that Sacrament. A Doctrine which over-throws the very common Principles of Reason. For the Sign and the thing fignifi'd are naturally Exclusive of one another. A thing, orig. in 4. fays Origen, is call'd a Sign, when by that Epist. ad which is feen another thing is understood. Rom. ut A Sign, fays Dogmatically St. Austin, is dul. that which besides the Object which it prefents to the Sence, offers fomewhat of another Nature to the mind, Aliquid aliud. An affertion which that Father repeats every where, and was that before him of both the Gregories, St. Ambrofe, and others.

In IV. These Signs have those Qualifications:

Of Sacraments in general. Part I. ons: First, They are instructive as all figurative Beings, fetting before us the Mercy of God in Jesus Christ, or as Aquiquelt. 60. nas explains it, Bringing the Death of cond. artic. Christ to our remembrance, Demonstrating the Divine Grace, and prognosticating

Eternal Glory.

Secondly, What is signify'd by them is conferr'd in their Use, they being exhibitive of what they fignifie. This is the ancient Doctrine of the Church, and the very Expression of St. Austin, Aqua exhibens forinsecus Sacramentum Gratia, & Spiritus operans intrinsecus beneficium Gratia --- regenerat hominem in uno Christo. The Water Exhibiting outwardly the Sacrament of Grace, and the Spirit working inwardly Grace it self --- Regenerates the Man in one Christ.

This overthrows at once the Opinion of fome Modern Authors, who would have Sacraments to be Signs indeed, but altogether bare and ineffective. Unhappy Men, who have endeavour'd to bring a New, and confequently a False Divinity into the Church, running away from the old Masters of Christianity, and not being able Red to destroy, doing what they can to weaken the Mysteries of our Holy Religion! and For if these Sacred Signs are barely Signi Eucl ficative, how comes their Necessity and her, Obligation to be so much inforc'd by Scrip-Part ture, by Reason, by Authority, by the

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Practice of the whole Christian World? If they do no more than fignifie, then any other Method is better and more fufficient to obtain the Grace of God. our Admission to the Church by Baptism, and our Union with Christ by the Eucharist add nothing to us. Then our Sanctification which is the end of Sacraments, and is wrought by the renewing of Water and of the Spirit, and by the folemn Eucharistical Remembrance, is not attainable by those ways of Christ's appointment. the all-wife God has not found out means fuitable to the end which he propos'd to himself, which is direct Blasphemy.

This is indeed new Divinity. But I am

fure the old is as different from it as Light from Darkness. Justin Martyr calls the fust. dial. nion of Baptismal Water Josup Zwis, the Water of cum Tryph. Life. The Church alone, fays St. Cyprian, cap. 6. ltoge has vitalem aquam, the vivifying Water or the Au-Men, Believe, says St. Ambrose, that these Waters thordeinir. w, and are not bare empty Waters, Vacua aqua, Amb. Epif. o the but Waters by which we put on Christ; lib. 9. Epis. d Maand again, by Baptism the whole Man is 77.

Redeem'd. By this Water, says Theodoret, Theodor.

he Divine Grace gives us Eternal Life, quast. 26.

ligion! and much more might be added of the Dionys.

SigniEucharist, those venerable Signs, says a Fa-Ecc. Hier.

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But as they are infinitely to be blam'd, who have so much detracted from the Dignity of the facred Signs, as to make them wholly Bare and Inoperative; fo many Divines in the Church of Rome have run into another extreme by fancying them greater than they really are, and imagining a Vertue in them, abstracting from the dispositions of the Receiver, which they constantly exert, if no stop is put to it by any mortal Sin. This they call opus operatum, wh A barbarous Word and fo peculiar a Dia-Go lect of the Schools, that it cannot intelligibly be render'd into any modern Lan. ei The great instance to justifie this try guage. is Baptism, when Administer'd to Chil. Tier dren. For they not obstructing the Sacra of ment by any actual Evil, because incapa nig ble of it, and yet receiving the Grace, it cou shews that there is an intrinsick Virtue in trans the facred Signs independently from any lich preparation or Disposition of the Receiver hem to which last they have given a Name some in the what more plain than the other, and that is iz'd opus operantis, or the work of him who by who ferious application duly to receive the Sacred hat t Signs, becomes capable of the Grace an word nex'd to them. But when this Opus Open op ratum comes to be consider'd, the Sence is e of as odd and as abstruse, as the Word it selfuspea The Baptism of Children is to no purpose leir of For they receive the Grace of the Sacra men

ment, not because they put no obstacle to it; But because God has declar'd them to be in the Covenant, and to them the Seal of it cannot be deny'd, nor consequently the Grace which attends the administration. And as for the thing it felf, there are but two ways which Sacraments can work Grace by; Either Physically, as a cause nerestarily produces its effect whenever is it is not hinder'd, which is the Sence of Thomas eratum. Aquinas and of his Disciples; or Morally, 3. par. when by the due use of such means to which conel. in intelli. God promises Grace, it is given to the Re- art 3. 84. n Lan- ceiver, which is the Sence of the Generafie this lty of Divines. If this last; It is conve-Chil rient, rational and agreeable to the nature Sacra of a Sacrament. But if the First; The incapa mighty objection of the Scotists in the race, it Council of Trent, will return and stare in trangely. How can Corporal Instruments om any fich as the Sacred Signs are, produce of eceiver hemselves opere operato a Spiritual Grace? Oper of the e some In the Council of Trent which first canod that is z'd this opus operatum, and anathematiz'd ho by whoever deny'd it; It is to be observ'd, eSacred hat they bestow not so much as one single race and ord to explain the meaning of it, and that come. Trid.

pus Open opposing it to bare Faith, without the Sefs. 7.0.8.

Sence is e of the Sacred Signs, they feem either d it self speak our Doctrine, or not to understand purpose seir own.

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Thirdly, Those Signs are Seals which confign us to God, and confign to us all the promises of the Gospel. In this Sence they are Sacred to the highest degree. By them we are consecrated to God, separated from all them who are Strangers to him, and united in one Body amongst our selves. By them the Merits of the death of Christ are apply'd to us and we have a title to Eternal Life.

V. Christ is the Author of these Sacred Signs. A proof, by the way, of his Divinity, fince none but the Eternal God can be the Author of Sacraments. They are intirely of his appointment, nor can any Created Being pretend to it. The reason of it is plain; Because to him, who only can give Grace, belongs only to inftitute the Signs of Grace. But none but God can renew a Sinner and make him capable of Life, and therefore none but he can prescribe the remedies which must effect this. Christ's Institution is an infallible way to try which are true Sacraments. That Christ institutes, appears plainly from the Sacred Writings, The Form of Baptism, and that of the Eucharist are clear and express; From thence they draw their efficacy. St. Austin asks, whence the Water has fo great a Virtue as to touch the Body, and at the same time to purify the Soul? He might have ask't alfo

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alfo, whence the Elements of Bread and Wine draw that miraculous power of nourishing the Body, and administring a Heavenly aliment to the Soul? Both these Questions are answer'd by Christ's Institution, who raifes natural things to a Supernatural use, not changing their nature, but adding Grace to Nature, as Theodoret speaks.

And this is the Bleffed effect of Sacraments to give an inward and Spiritual Grace. This is the work of the Spirit of God by which we are pardon'd and Sanctify'd. Thus as St. Irenee faid of the Iren. lib. 4. Eucharist, every Sacrament confists of two cap. 34. things, one Terrestrial, and the other Heavenly, duabus rebus constans terrena & Calesti, the one Natural, which is the Sign, the other which is Supernatural, and is the thing fignify'd; both united in the rightuse, and both Constituting the Sacrament by the establishment of Christ.

VI. But the every part of this description is excellent, yet it does not give a full and adequate Notion of Sacraments, and is visibly defective in those particulars. 1/t. It includes not the Sacraments of the Mofaical Dispensation, which indeed had Christ for their object, but cannot be faid to be ordain'd by Christ himself. 2ly. By requiring no more than to be a visible Sign of a Spiritual Grace, it will be apt to multiply

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Sacraments in as many instances, as Christ did use Material things to produce supernatural effects. 3ly. It is wholly filent concerning the great Covenant between God and Man made in and thro' Jefus Christ, from which Sacraments receive their Vertue, have their number determin'd, and is the Source of the Grace Signify'd and exhibited by them.

Therefore another Definition more proper and more comprehensive is to be added, and it is this. A Sacrament is a Sacred action instituted by God, in which the Grace of the Covenant is consign'd to us by visible Signs, by which we are consecrated to God and made Members of the Mystical Body of Christ.

In these words is contain'd the whole and true Doctrine of Sacraments. For be. fides that this Definition includes eminent. ly, Whatfoever is in the other; It brings us also to the real Original, design, and effects of these Sacred Signs. It speaks from the Scriptures, and is not liable to the little exceptions, flender reasonings, and corrupt additions of the Schools.

First, Then it is a Sacred Action. For no Sacrament is a Sacrament but in the Celebration and Administration. Man acts on his part coming to receive the Blessed Signs with fincere dispositions; The Almighty acts too by joining his Grace to these Signs of his own Institution; And

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the Church acts when by the power committed to her by Christ, the visible Elements are confecrated to that Divine use, and the Holy Spirit Sanctifies the Recei-

Secondly, The Grace of the Sacrament is properly the Grace of the Covenant, and as this last draws its efficacy from the death of Christ, who is the Propitiation for our Sins, 1. Joh. 2. and for the Sins of the whole World, so does 2. also the first. There is no Salvation out of the Covenant, and there is no Covenant, but in Christ who was made Sin for us, that 2. Cor. 5. we might be the righteousness of God in him. 21. None then ever was or can be fav'd without him. The Fathers look't for him and believ'd that he was to come. We believe that he is come, and that by the E-Heb. 9. ternal Spirit he offer'd himself to God to purge. 14. our Conscience from dead works to serve the living God. The Covenant is the foundation of the Mercies of God to us. The death of Christ is the foundation of the Covenant, and the Sacraments a ineans of of God's establishment to apply his infinite Merits to us, and bring us into it. The Grace then of the Sacrament is not every mark of God's favour, or even every impression of his Holy Spirit, but is properly God's Solemn acceptation of us thro' Jesus CHRIST. He cannot talk exactly or truly correctly of Sacraments, who will not fee and under-

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stand the visible relation which they have to the great Covenant of God with us. It is in departing from this Principle that the Church of Rome has treated very obscurely, and the late Outlandish Pretended Protestant Divinity very lamely, a matter otherwise Plain and Firm.

Thirdly, It is easie to understand how the Sacred Signs confign and apply this to For God having impos'd them and oblig'd us to receive them, to the end that we might be capable of his promifes, he has also oblig'd himself to their performance, if no obstacle interposes on our part. Nor is it more difficult to conceive how they confign us to God, and make us the members of Christ's Body. For by them obtaining the Grace of the Covenant, we are adopted into God's Family, and become a peculiar People wholly Devoted to Under this very qualification his Service. we are the Members of that Body of which Christ is the Head, growing together under the fame dispensations, till Sight Succeeds Faith, and the Glory of another State fwallows up all Sacraments.

VII. But tho' God has instituted the Sacraments and promis'd his Grace whenever they are duly administer'd; Yet those of the Gospel have a peculiar way by which it is confer'd. And that is those words which

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which Christ has left us in their Institution. By them the Bleffed Signs receive that virtue and efficacy for which they were intended, and become truly Sacred as being the conveyances to us of Spiritual Bleffings. This the Schoolmen have call'd, the Form of Sacraments. For they conceiv'd that confifting of a Material and Spiritual part, the first which is the Sign as Water in Baptism, and Bread and Wine in the Eucharift, and the fecond which is the thing Signify'd, the Spiritual Grace; That might be call'd Form, which takes the one from the common use, and makes it operative of the other. The Primitive Church, unacquainted with that manner of fpeaking, has given it the name of Confectation, which ever fince has been unanimously preferv'd, as that by which the Elements are truly and really made Sacraments.

Concerning Baptism there has been no difference. For tho' several Prayers were us'd according to the custom of several Churches to entreat God that he would sanctify the Water which was to be us'd in the administration, which prayers St. Basil de Basil maintains to be arbitrary, as not found sper. Sanctin the written word; Yet the Fathers agreed that Baptism has no efficacy, except it be administer'd in the words taught and commanded by Christ, In the name of the Matt. 28. Father, and of the Son, and of the Holy Ghost. 19.

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There being no Christianity without Baptism and no Baptism without the confessi-

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But concerning the Lords Supper the difference has been greater. Many of the Fathers thought that the Bread and Wine were made the Body and Blood of Christ by that Invocation and Thanksgiving us'd by Jesus Christ and not by these words, this is my Body, and this is my Blood, which seem not so much to do the thing, as declare it to be done. This was the Sence of Justin Martyr, St. Irenee, Tertullian &c. Others thought that this was effected by those very words, and this appears to have been the opinion of St. Ambrose, St. Austin, Hesychius, &c.

The wife Church of England has obviated all this in that admirable Prayer by which the Elements are Confecrated, repeating the whole Institution, and not fixing the Confecration to any particular part of it, but making it to consist in the entire action, which is, and was in those times the true Resolution of that difficulty.

VIII. There is a distinction to be made teriul. de between Sacraments and Sacraments. By cor. mil. these last are understood those Cerèmonies pædag. lib. us'd in the administration, neither practic'd 1. c. 6. or commanded by Christ and his Apostles. Conc. Carib Such were in the Primitive times, the Confecrated

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fecrated Oil which the Baptiz'd Person was anointed with, the Salt given to the Catechumens, and a mixture of Milk and Honey which the newly Initiated receiv'd. Things Good and Inoffensive, but Arbitrary, not at all requifite for the perfection of the Sacrament! But so strangely abus'd in latter ages, that the Church of England cannot be enough commended for having taken them away, and restor'd the Bleffed Ordinance to its first Purity and

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The Ministers of the Sacraments of the old Testament were neither the Priests, nor indeed any of those who serv'd at the Altar. But in the new, Christ confin'd the administration to them who receiv'd from him the word of Reconciliation; who had power to Bind and to Loofe; and from whom began that Holy Ministery, which with the Church is to continue to the end of the World. These, Eusebius calls, The Euseb. Priests deriv'd from Christ, who did not dem. Evan. only preserve the Unity of the Faith in the 3. 5. cap. Fundamentals of Religion, but also the Unity of Discipline in their Ordination; who did not assume to themselves the honour of the Priesthood, but were call'd as Aaron was, Who did not become Masters and Teachers, when they were scarce fit to be Disciples; who did not depart from that order, which from the beginning of the Apostolical

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> lical Succession to our times has been the Glory and Support of the Christian Church.

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Concerning the Lords Supper, no doubt an. Ep:70 ever was made of it. None but he who ron. contr. was ordain'd, and that by Bishops too, ever presum'd to Consecrate the Blessed Elements. No one clear instance can be produc'd to the contrary out of the best

and even the fucceeding times.

But for Baptism, it does not seem so uncontested. It is evident, that, in the ordinary administration, none but an ordain'd Person Baptiz'd. But in cases of necessity, I mean fuch a necessity as makes it utterly impossible to have a Minister, tho' no allowance was made for it by any Ecclefialtical Constitution, yet the Church overlook'd the Baptism administer'd by a Layman. No reason can be given for this feeming Toleration, but the notion which they had of the absolute necessity of Baptism, which the Schools have call'd since, Necessitas Medii, an obligation to a condition, without which Salvation is not to be obtain'd. Nor could otherwise the Baptism of Hereticks and Schismaticks be justi-The Church of Rome has carry'd this fo far as to allow not only Lay Men, but Women also, and even Jews and Heathens to Baptize in case of necesfity, departing in this, as in abundance of other things, from the Primitive Church; The tI.

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The old Constitutions, the Fathers, and Const. the Councils expressly forbidding it. He Clem. lib. 3 who will read the Arguments which made cil. Carth. that Church of that opinion, let him not 4 c. 100. Tertull. de trouble himself with the Petit Polemick vel. virg. Writers of this or the last Age; But let Epiph. de him read Thomas Aquinas, and he will pity si. Chrysof. Man's infirmity, when he sees a Person of Hom. de. that vast and prosound understanding dri-sanc. Bern. ven to Senseless answers for the service of

the Communion in which he liv'd.

The Mighty objections in the Council of Trent, against the necessity of Intention in the Minister of the Sacraments, are still in force, notwithstanding the Canon made for it. By it they mean an actual defign and purpose in him to Baptize such a Perfon, or to confecrate the Eucharist, or at least to do what the Church intends on fuch occasions. If he has that, he Baptizes, or Confecrates; But not at all, if he wants it. A terrible Doctrine which refolves the efficacy of Sacraments not fo much into the order and appointment of God, as into the will of the Priest; Renders Salvation doubtful, and brings Consciences into inextricable difficulties! For if this is admitted, who can fay that he ever was Baptiz'd, or ever receiv'd the Body and Blood of Christ? Who can have the comfort of thinking ones felf to be in the Covenant, If all this depends on that of which

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I have no fort of Knowledge, nay, perhaps ftrong prefumptions to the Contrary? The Pyrronism of the old Philosophers was not so great an affront to Nature, as this is to Religion,

IX. It has been faid before that the Mofaical Dispensation had its Sacraments which strictly speaking were but two, Circumcision, and the Paschal Supper, Both signs of Grace, Both Seals of the Covenant of God with the Jews, both agreeing with ours in this, that What efficacy they had or were capable of, they drew it from the Death of Christ. From thence St. Austin affirms, that the Signs in them are different from ours, but that the thing Signify'd is the fame.

Aug.tract. 16. in 70-

> Circumcision, which Christ afferts not to be of Moses but of the Fathers, was an admission into the Family of God, a Sign of the Circumcifion of the heart, and a promife of Redemption and Sanctification in Christ to come.

The Paschal Supper was a solemn Remembrance of their Deliverance from the Egyptian bondage, and a figure of the Sa-Just Mart. crifice of Christ by which they were to be deliver'd from Sin, Death and Satan.

Dial. cum Tryph. Macar.

Hom. 47.

Whether the Sacraments of the Law confer'd Grace has been warmly disputed. The Modern Divines, and particularly the Prote-

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Protestants, have afferted it upon this strong reason, that they were the Seals of God's Covenant with the Jews, and confequently exhibitive of the Mercies contain'd in it. The Schoolmen have deny'd it. Some indeed thought, after Venerable Beda, that by Circumcifion Original Sin was remitted. A plain mistake! For then, Men only, and not Women must have been sav'd, which is a real extravagancy. But the Generality of them affirm'd that they could receive no efficacy from the death of Christ; It being impossible that the effect should precede the cause. They urg'd that nothing in the Law could justify, or else the death of Christ had not been necessary, according to the Apostle, If Righteousness Gal. 2.21. comes by the Law; and certainly Sacraments were the greatest works of the Law, then Christ is dead in vain.

The old Doctors of the Church seem'd to be of that mind. Nazianzene would Nazian.or. have the Paschal Supper to be but a Figure. Basil. de There is as much difference, says St. Basil, spir. s.c. between our Baptism and the Baptisms of Chry. the Law as between dreams and truth, be-Hom. 12. tween shadows and representations of Matt. Aug. con. things and those things which naturally sub-Faust. 11b. sist, nal solar. St. Chrysostom speaking of 8. c. 9. their abolition; As then at the same Table, so also in the same River he, Christ, both delineated, worselyas, the shadow and added

ded the reality, and St. Austin, in the old Sacraments the Sacrifice of Christ was hid as it were in a Figure, and known only to

fome Holy Men.

Id. contr. 19. cap. 3. Euseb. demno. lib. 2. c. 10.

But whether they confer'd Grace or not, Faust. lib. it is most certain, 1st. That they are entirely abolish'd. This St. Austin has excellently express'd thus; The first Sacraments under the Law pre-announc'd Christ to come, which being accomplish'd by his coming were taken away, and therefore taken away, because accomplish'd. And Eufebius, we who have receiv'd the truth of things, or the true things, by the Incarnation of Christ, Sia & pursue wood se oinovoquias, defire no more the old figns. 2ly. That they are every way inferiour to those of the Gospel, which is evident from this plain reafon of Leo the First, that those Sacraments fer. 24. de are more clear and perfect which give Salvation, than those which only promise a Saviour, to which that other may be join'd, that nothing can be added to the perfection of those Sacred Rites by which the Church is perfected to the end of the World.

Leo mag. pass. dom.

> X. How many are the Sacraments of the Gospel has been much disputed in these latter Ages. Peter Lombard was the first who fix'd their number to feven. Neither more nor less says, the Council of

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Chap. 1. Of Sacraments in general.

Trent, after that of Florence, viz. Baptism, Consirmation, Eucharist, Penance, Ordina-

tion, Extreme Unction, and Marriage.

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He who reads the Fathers carelesly, will be apt to be led into a mistake, and that is, to believe that they had no fettled opinion in this matter. For he will find that fometime they admit a smaller, and fometime a greater number. But this is eafily prevented by confidering their ways of speaking. For when they reason at large of Sacraments as they are Signs of Grace, as they multiply'd those of the Old Testament which had any fort of affinity with any Spiritual effect, fo they did to what foever under the Gospel seem'd to be a means of Grace, or was any way Sacred and Mysterious. According to Videadmir. this apprehension some restrain'd and some loc. Aug. enlarg'd the numbers But when they Doc. Chr. speak strictly and in relation to that Co-cap. 9. venant in Jesus Christ, by which the Church is founded, then they stick only to two, Baptism and the Supper of the Lord.

And these two we affirm to be the Sacraments of the Gospel, and no more. For none but they have all the qualifications requisite to constitute a Sacrament. None but they have a true and visible relation to the Covenant of Grace. None but they have an external sign of God's own Institution. None but they have a promise an-

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The Church of Rome accusing us to have taken away the other five, he who looks no further than their bare affertion will fancy that there is amongst us no Confirmation, no Penance, no Ordination, no Marriage. Extream Unction indeed we have left, because it has left us. For being a miraculous gift in the Church's infancy, it expir'd when Miracles ceas'd, and even before. But we have preferv'd Confirmation, and believe it be one of the Offices peculiar to the Episcopal Function. We admit Penance with all its effects, Contrition, Confession, and Satisfaction. We reverence and continue Ordination, without which no Church can be or continue a Church I mean the Ancient Catholick Ordination which descended from Christ to the Apo files, from the Apostles to the Bishops and from the Bishops to all inferior Priest and Deacons. We Juffer no cohabitation without the Bleffing of Marriage, its ce lebration being even Coeval to the Crea tion of the World, which if it could be Othe call'd a Sacrament, must be a Sacramen etes of Nature, and not of Religion. All the enco we are fo far from renouncing, that w mirac look upon them to be Admirable, Holy Necessary, and Primitive Constitution Egypt founded on the word of God: But weat allude . folute

Chap. II. Of Sacraments in general. folutely deny them to be Sacraments, and this for the reasons alledg'd before, which I presume to say no candid Opposer can ever consute.

CHAP. II.

Of the Nature of Baptism.

T is an observation of St. Austin, that adver. Ju-I the word Baptism is remov'd from the lian. general use which it hath in the Greek and appropriated by the Church, to express the Sacrament of Regeneration. It signifies originally any fort of Washing, Ablution, Purification, or cleanfing bywater. How general was the use of it in the Mosaical Dispensation, appears by all the Jewish Writers. Some of them derive it from God's purging the World by the Waters of the Flood, and obliging Noah and his posterity to it, as well as to the feven Precepts given by God to this second Father of Mankind. Others run it no higher than Abraham; Others fix it to the time, that the I/rael- Exod. 14. ites passing thro' the Red-sea, and being 22. encompass'd with it as with a Wall were miraculously deliver'd from the pursuing Egyptians. To this the Apostle seems to allude, when he fays that all our Fathers were

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28 Of Sacraments in general. Part I.

1 Cor. 10. were under the Cloud, and all pass'd thro' the Sea, and were all Baptiz'd unto Moses in the Cloud and in the Sea. But the generality of their Authors contend that it is as ancient as the delivery of the Law on Mount Sinai, and one of the conditions as requi-

Maimon. Mar Ciab. c. 13.

Tract. re. · pud.

Rabb. Ben. lite to enter into the Covenant as the other two, which were, Circumcifion and Sa-An obligation which fome have crifice. mistaken to be laid only on the Proselytes of the Jewish Religion, but really extended to all the Israelites themselves, None of them, fays the Talmud, entring into the Co--venant, but by Circumcision, Baptism and Peace Offering. Whether the Heathen World had this notion of the necessity of purification by Water from the Jews; Or whether it was amongst them, before it pleas'd God to discriminate Israel from all the Nations of the Earth, is not easie to determine. But it is certain that they had their Baptisms and Lustrations, which are met with every where in their Mythology.

> II. That as Baptism was a necessary condition with the Jews to be admitted to the Covenant, fo it was a way of Initiation amongst them to any new Doctrine and Di-Whe scipline, is visible by John the Baptist; who what coming to awake them, and as the Fore ward runner of the Melsias to prepare them to is Direceive is Bo

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Chap. 11. Of Sacraments in general.

receive him, was Baptziing in the Wilderness Mark. 1.4. and preaching the Baptism of Repentance for the remission of Sins. Whence arose that question of Jesus Christ, which the chief Priests and Elders durst not answer; The Mat. 21. Baptism of John whence was it? From Hea- 25. ven, or of Men? Which is the same as if he had faid, that it was a Divine Institution and by the People accounted to be fuch, to make them Disciples of him who was at hand, and ready to knock at the door, even the Saviour of the World.

All this has given to the Learned of all perswasions just ground to believe that the Baptism of the Christian Church was built upon, and deriv'd from the Mofaical Difpensation; The same way which made Proselytes to the Law, being preserv'd to bring true and fincere Professors to the Gospel. Only this difference is carefully to be observ'd, that the Baptisms and Lufrations of the Heathens were abominable impieties: That those of the Jews were like their whole body of Ceremonies, which could give an evidence of Sin, but could y con. not heal it: Weak and beggerly Elements, of Gal. 4.9. to the which the best that can be said is, that tiation they were Signs of better things to come.

Whereas the Baptism of Christians confers t; who what it fignifies, shews and gives the in-Fore ward purification of the heart, and makes hem to s Disciples of Christ, and Members of receive is Body. D 3

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III. The Baptism then of the Gospel is the first standing Institution of our Holy Religion; The first Seal of the Covenant of God with Men; and the first conveyance of that Grace and Truth brought into the World by Jesus Christ. But to be more particular: Baptism is a Sacred Ordinance, Rite, and Ceremony instituted by Christ, wherein by the administration of Water on the Person Baptiz'd, in the name of the Father, the Son, and the Holy Ghost, that Person is admitted to Chriftianity, receives the Remission of Original and Actual Sin, and has a right and title, upon his perfeverance in the Grace of his Baptism, to all the Bleffings, Advantages and Promifes of the Gospel.

IV. It is an Ordinance, Sacred-in relation to God its Author, who according to his Mercy faves us by the mashing of Regeneration, and renewing of the Holy Ghost - In relation to the Person Baptiz'd, who by it is sav'd from that slood of Sin which covers all Mankind, and as the water did save the eight Persons formerly in the Ark, so it ingustoserve the living God. It is a Rite and a Ceremony, but not empty, dead, and in significant, left to, or alterable at, the will of Man, but expressive, significative, and a

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Chap. II. Of Sacraments in general.

ways attended with the effect for which it is design'd, pardon of Sin and acceptation with God. Arise and be Baptiz'd, and wash away thy Sinscalling on the name of the Lord, fays Ananias to St. Paul. An Institution so reve- Act. 22. renc'd by the Primitive Fathers, that the Author of the Ecclesiastical Hierarchy does Eccl. Hier. not doubt to call the Baπlishe 100, or Koλυμ- Chieg, where the Baptismal Water was preferv'd, The punther of Sin Decias, the Mother of the Adoption of the Sons of God. St. Chrysoftom gives Baptism the name of Chrysof. the abridgment of all the good things, the Hom. 10. most excellent and Supereminent of all the in At. gifts of God. Leo the first fays that the Leo Serm. water of Baptisin, is a Principle of Life to 4 de Nutiv. a Christian, as the Blessed Virgin was a Aug. de Principle of Life to Christ; the one being pratest. new born, fays St. Austin, by the same Spi- sand. cip. rit, by which the other was born. tus de quo

V. Its excellency and energy is recomedille namended to us from Christ's Institution. 1015.

Not that he was the first who Baptiz'd;
For we have seen already that John did it, and the Jews before John. But because he was the Author of that Baptism, which consigns the Grace of God to us; works the inward by the outward Ablution, and from Strangers and Pilgrims makes us Citizens Eph. 2.19. If the Saints, and of the Housbould of God.

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Chap. 11. Of Sacraments in general.

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him, and to a voice from Heaven, saying, this is my beloved Son in whom I am well pleas'd. I folemnly declare, that if I had no other argument for my being Baptiz'd than this, I would not put it off one moment. This

I call the first degree of Institution.

The fecond is the Command of Christ to his Apostles. Go ye and teach all Na. Mat. 28. tions, Baptizing them in the name of the 19. Father, and of the Son, and of the Holy Ghost. I will not insist on that Remark so common. and fo known to all them who have treated of this matter, that the word which after the old Latin Interpreter our Translators have render'd, Teach, is in the Greek μαθηθεύσαθε, that is, make them Disciples. which imports that it is by Baptism, that they are to be made fuch. For all is plain here beyond exception. The Apostles were not only left Guides of the Flock, but also Founders of the House of God which is the Church, the Pillar of Truth. Eph.2.21. Built, fays St. Paul, upon the Foundation of the Apostles, and this because they really laid the Foundation on which we were to be built, The promulgation of the new Covenant of God thro' Christ. But none can become a Stone in the building without Baptism. It is that which gives us the first admission to it. For by one Spirit we 1Cor, 12.

are all Baptiz'd into one Body, It is that by 31. /3. which we Commence Disciples of Christ.

For

33

Of Sacraments in general. Part I. Gal.3.27. For so many of you as have been Baptiz'd into Jesus Christ, have put on Christ.

> VI. The Administration of Baptism is by Plain, Natural, Elementary Water; It is us'd by way of Immersion, or Aspersion, neither of them determin'd in Scripture. Tho' to deal candidly, the infrances we have in it are most of the first fort. Nor is it material which of them is to be embrac'd: There being no command either concerning the one, or the other; The fubstance not the quantity of Water being requir'd; and it being visible, that That part of the Sacrament being no more than a fign of the inward purification by the Blood of Christ, a little has the same efficacy as a great deal.

But as the Sectaries of this Age are strangely unreasonable in objecting to the present Church, that we lose the nature of Baptism byusing Aspersion; whereas no fuch thing is either prescrib'd, or forbidden in the Sacred Writings; so They are very much overfeen in denying this to have

Terrull. de been us'd in the Ancient Church; Tertul tanit.C. 6. lian and St. Cyprian two Primitive Father Cypri. Ep. being positively for it, the one owning, and the other defending the practice of it.

> VII. The Water only begins but, the Word added to it compleat the facred Ordinance

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Chap. II. Of Sacraments in general.

They are these, In the name of the Father, the Son and the Holy Ghost, This the Schoolmen have call'd the Form of Baptism, which is not the method or manner of administring it, but that which gives it its efficacy: As Form is that which actuates matter and distinguishes it from all other beings.

" By the efficacy of the Spirit, fays St. Cyril Cyril. Aof Alexandria, "The sensible Water is foan. lib. " trans-elemented in a certain Divine and 2. cap. 4.

" fecret virtue. And St. Cyril of Ferusalem, Cyril. Hie-" Approach not this laver as simple Wa-rosol. cath.

" ter, but as a spiritual Grace which is 4"

" given with the Water." Theodoret," Bap- Theod. in tism is call'd living Water, not because quast. 26. " the Water of Baptism has another na-

ture, but because by this Water the Di-

vine Grace gives Eternal life. And St. chryfost. "Chrysoftom, The Infidel hearing the Hom.7. in " name of Washing, thinks it is only Wa-tinth.

ter, but I look upon not only what is " feen, but the purifying of the Soul by the Spirit. He thinks that "only my Bo-

dy is wash't, but Ibelieve that the Soul is made pure and Holy, and think Baptism to be a Burial, a Resurrection, San-

ctification, Righteousness, Redemption,

Adoption, An Heritage, the Kingdom Chry. Hom of Heaven, the Furniture of the Holy 26 in Fo-Ghost. I judge not by sence, but by the Grac.

" Eyes of the Mind. ... Tis not an Angel moves the Water, but the Lord of

" Angels

36 Of Sacraments in general. Part I. "Angels who operates all. To man igyalwillio. St. Austin has happily express'd it thus, Accedit verbum ad elementum, & fit Sacramen-The Divine word is added to the Conc. Nic. element of Water, and it is that which 2.Can. 19. de Paulian. makes the Sacrament. This Form is of & Photini- an indispensible obligation, as that which an. Conc. ceasing, Baptism ceases. It begun at the Constan. I. de Arria. Foundation, and must subsist unalterably Can7. Con- to the end of the Christian World. cil. Arelat. Nor is it an objection against this, that Can. 16. de nom. & Sa- fome have been Baptiz'd in the name of the Lord Jesus, or unto Jesus Christ. For this bell. does not fignifie the very administration at the instant of Baptism; but the Divine Perfon by whom, or the Sacred Doctrine in which Baptism was taught. This is made very plain in the case of the Disciples at E-Aft.19.3. phesus, who had been Baptiz'd, and yet were ignorant even of the name of the Ho-The Apostle asks them with fome fort of amazement, unto what then they were Baptiz'd? Which question must have been altogether Foreign to the matter in hand, if the Form of Baptism had not been in the name of the Father, Son and Holy For if Christian Baptism can be administer'd without it, then there was no reason to wonder at their not so much as hearing whether there was any Holy Ghoft? and ibid. v. 5. their being Baptiz'd in the name of the Lord Jesus, shews invincibly, that it implies no

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Chap II. Of Sacraments in general. more than the Doctrine of Christian Baptism in the name of the Father, the Son and the Holy Ghost, or else they must have still been unacquainted with that which it was suppos'd their Baptism had sufficiently clear'd.

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VIII. By these admirable words which Flesh and Blood have not reveal'd to us, but are a discovery made by him, who lies in the bosom of the Father, we are actually enter'd into the Covenant, and Devoted to God by two of the greatest Acts which a Creature can form. The 1st. is Faith, by which we embrace the Doctrine of the ever Bleffed and Glorious Trinity. A Basis or Foundation, on which the whole System of Religion, the form of found Words, 2 Times. rests! No Man can come unto me, says Christ, Joh. 6.44. except the Father who has sent me draw him; and the way of drawing us, is by the impressions of the Holy Spirit. He that has seen Joh. 14.9. the Son, has feen the Father. But it is the Holy Spirit that reveals both Father and Son. The 2d. is an Act of Adoration by which we offer, and dedicate our felves to that one and only true God, Father, Son and

Holy Ghost, in whom we profess that we believe. We remove from under the dominion of Satan, from them that are no Gods, from the love of Vain and Sinful Creatures, and present our selves to God a Holy, a Rom. 12.1 Livino,

Living, and an acceptable Sacrifice; giving him all the thoughts of all our Minds, all the defires of our Hearts, and all the Acti-

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Ambrof. But then we have this advantage that as lib. 3. de the whole Trinity was present at the Bap. Spir. Sanct. c. 4. & 5. tism of Christ, so it is at ours: Not indeed Chrysoft. with fuch fplendid declarations as were pe Hom. 77. culiar totheSon ofGod, attested whathe was in foan. Aug. lib. 2. andwere the Seal of his Prophetick Office, but de. Trin. with an invisible infusion of Graces. What c. 3. Fulgent de was done to the head at his Baptism with. Fide ad out measure, is done in proportion to his Donat.c.9. As the whole Trinity Co-ope. Members. and rated then to declare him what he was be fore, the Son of God by Nature; foit Co-operates in our Spiritual Regeneration, to declare us what we were not, but are now made, the Sons of God by Adoption. We are then affociated into the Family of God and truly born of the Spirit. It is properly then that we are reconcil'd to God; That Rom. 8.17 We become Heirs of God, and joynt Heirs of Christ, and that truly our Fellowship is with I. Joh. I. the Father and his Son Jesus Christ, God ra-

IX. This confideration has mov'd the Christian Church never to reiterate Baptism when it has been rightly administer'd; The Sacred Ordinance imprinting a Character.

tifying and confirming above, what is done

here below by the Ministery of the Church,

Chap II. Of Sacraments in general.

racter in the Soul of the Baptiz'd Person which cannot be obliterated, and this the Church of England thought so necessary to be observed that it is commanded in her excellent Liturgy, in case of doubt whether the Person presented has been Baptiz'd, or no, to Baptize conditionally in thesewords, if thou art not Baptiz'd, I Bap-

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That this may be easier understood, we must carefully distinguish between the Grace conferr'd in Baptism by which we are reconcil'd to God and made capable of Eternal life; and the Confectation, or Dedication, by which we become Ho-Guil. Paly to the Lord; and God has so peculiar a risien. right over us, that we are no more our own, Bapt. c. 3. but become wholly feparated to his Service. The first may be lost, and is actually forfeited by every deadly sin which we fall into. Nor can it ever be retriev'd but by a ferious Repentance, which the Fathers have elegantly call'd the fecond Plank on which we Swim on the Shore, and are fav'd after the miserable Wreck wherein we have lost the Innocence and holiness of our Baptism. But Gregor. the second remains to Eternity; and as the great. it infinitely aggravates here the Heinout-lib. 8. Moral.cap. ness of sin in a Christian, that from the 19. Dominion of God he is return'd to that of the Devil, the World and the Flesh;

So

So it will in Hell make the Worm that never dyes gnaw on him more terribly, be. cause in the Kingdom of Darkness, and the Society of the Devils, he preferves still that Seal which would have fitted him for Heaven, and the bleffed company of Angels. Had the Doctrine of Novatus been confin'd to this, it had been found and Orthodox, this being the gene ral Interpretation of the Fathers given to Hebr. 6,4,5. 6. But extending it felf to the first, it hasbeen justly condemn'd by the Catholick-Church, who ever was as unwilling to throw Sinners into despair after the loss of the Baptismal Grace, as to grant Repentance, on too easie conditions.

CHAP. III.

Of the Necessity of Baptism.

I. This Question does not appear to to have been professedly treated by the Fathers, or disputed in the succeeding ages; It being one of the Primitive and standing Principles of Christianity, and so universally received that the most violent Hereticks, or the most stubborn Schismaticks never offered at it. But

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Chap. III. Of Sacraments in general.

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it has been a judgment of God on these times, wherein living holily, and thinking Soberly are almost laid aside, that some Men should so abound in their own sence, and strangely indulge the delusions of an evil Spirit, as to put us upon the Proof of the most incontestable Doctrines of Religion and particularly of this. What can be faid to it is reducible to two arguments, than which none are plainer, none of greater Weight in the World. The one is the Authority of the Sacred Writings of the New Testament. The other is the Universal usage of the Christian Church. The first contains the Command of Christ and the Practice of the Apostles. The second is not only what he Church does now, but what it has lone every where for Seventeen hundred Years. 24 Mill Miller strong eyy can he be bern again, who is bo

II. In what more express Terms than Joh. 3. 5. hese, can the necessity of Baptism be delier'd? Except a Man be born again of Water nd of the Spirit, he cannot enter into the lingdom of God. Whether by the Kingom of God is understood the Gospel, there God Reigns by his Grace in the learts of Men: Or the World to come, there he Reigns by an unspeakable effusin of Glory in his Saints, there is certainly t stub- ne most formal exclusion that can be given

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to all but Baptiz'd Persons. And what clearer definition can we have of Baptism, than that it is a new Birth of Water and of the Spirit? Nicodemus presents himself to Christ, with a plain acknowledgment that he is a Teach. er come from God, and that the multitude of his Miracles gives an evident Authority to his Doctrin. I Esus answers that the dispensation which he brings into the world transcends our humane apprehensions; that a Mortal eye and a Carnal Heart cannot understand it, and that whatsoever is born of Blood, or of the will of the Flesh, or of the will of Man, is incapable of it. He concludes from thence the necessity of a new Birth, Except a Man be born again, he cannot fee the Kingdom of God. Nicodemus starts at this, and offers a very natural objection How can a Man be born when he is Old How can he be born again, who is born already? Can he enter a second time in to his Mother's Womb and be Born? CHRIST who had faid before simply that he must be Born to have a share in fo great a Blessing replys that he is mistaken, that the Birth which he speaks of is of another nature, and that it is wrought of Water and of the Spirit That Flesh produces Flesh, and that the Spirit produces Spirit. Or as St. Aufti othing expresses it, Est Generatio quæ parit Mor ign o tales; Est Generatio que parit Æternos: Ther or if is a Generation which begets Mortals,

Chap. 111. Of Sacraments in general. is that by which thou art Born. There is a Generation which begets Immortals, and it is that by which thou must be born again. The Wind blows where it lists, and show hearest the Sound thereof, but canst not tell whence it comes, or whither it goes, so is every one who is born of the Spirit. The means of Grace are visible and we know their Institution: The effects of Grace are obvious: But why God has annex'd such Blessings to such means, is that which cannot be known, but is found by him who is enter'd into that new Birth.

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I dare fay of this Interpretation, that it salmost as ancient as the Text. It is that of St. Paul, who calls Baptism the Washing Tit. 3.5. f Regeneration, or the new Birth. hat of the Generality of the Fathers; and mongst the Canons of the late Council of rent, this is one of the best, which con-Concil. lemns who foever shall not understand this 2, de Bapt. Trid. Can. fext literally. And indeed any Figurawe Sence here is impossible. For of the wo parts of which this new Birth confifts, That of the Spirit, notwithstanding all he Dark and Mysterious sayings of some eople, is really no more than the imprefons of the Spirit of God renewing and hanging the Soul, and the Water can be othing else but a Natural and Outward gn of the Grace communicated to us. or if the Water were capable of a My-

ffical

stical Sence too, it would not be to be Born

again of Water and of the Spirit, but of the Spiritand of the Spirit, which is strangely inconfistent. That CHRISTSpoke of a real, na. turalWashing, is mightily confirm'd by his Joh. 3.10. question to Nicodemus, Art thou a master in Israel, and knowest not these things? As if The who was a Pharifee and a Master a mongst them, could not be ignorant, that the Profelites, to the Law, were made by Water, and that those of the Gospel were to be so too: Only with this great diffe rence that the Washing of the first, was meerly Ceremonial; but that of the fecond, attended with the operations of the

> III. The words last cited, were spoken before the Refurrection of Christ; when it may be faid that he was calling the Church, preparing Materials for that Sacred Building. But those spoken after his Refurrection, have fo much the more force because he was then constituting and put ting the last hand to it. They must be confider'd as a Seal to that Bleffed Do ctrine, which he had confecrated with his Blood. Go ye therefore and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Hol

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Spirit of God.

Mark. 16. Ghoft. And he faid unto them, go ye into a the World, and Preach the Gospel to ever

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Chap. III. Of Sacraments in general. 45

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Creature. Hethatbelieves and is Baptiz'd shall be (av'd: But he that believes not (ball be damn'd. There was then a Commission given to the Apostles, and it had two Parts. The first was to propose and offer the Gospel to all Mankind, without distinction of Nations, Ages, Sexes, Qualifications, &c. To the Jew and Gentile, to the Grecian and Barbarian, to the Scythian and the Roman. Their found was to go into all the earth, Rom. 10. and their words unto the end of the World. Ild. 2.2. The Mountain of the Lord's house was to be established, and all Nations slow into it. They were to announce Salvation thro' Jesus Christ, and the Terms on which we might be fav'd.

The Second was to Baptize those who when ing them the Character of the Children g the of God; Admitting them into the Church; Configning to them Promifes of Grace and Glory; and adding to all this the greatest encouragement imaginable; That as he who should be so much an Enemy to nimfelf as to refuse an offer of so much ded Do Mercy, must perish in his unbelief, so he who accepted of it and was Baptiz'd, would undoubtedly be sav'd. Accord-cominingly the Ancient Church, ever admirable Landicent in its Discipline amongst the several ranks Bracar. In the every had one for the Catechamens, that is, those Can. 1.

Let a every had one for the Catechamens, that is, those Can. 1.

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IV. He spoke wisely who said that the Atts of the Apostles were the Gospel practised, and their Epistles the first Commentary upon it. For if the Apostles admitted none to Christianity without Baptism, and recommended it to us in their Writings; Then it shews the true designant and the indispensible obligation of the

without Baptism, and Baptism without Be-

lieving is infufficient.

Act. 2.37. Gospel. But this is easily made out by a large induction of particulars. Many Jews mov'd at the Preaching of St. Peter, ask him what they should do? He are swers, Repent and be Baptiz'd, every one of you, and accordingly, they that gladly receiv'd his word, that is Three Thousand, were

Act. 8. 5. Baptiz'd. Philip went to the City of Sama

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Chap. III. Of Sacraments in general. rt I. ria, and Preach'd Christ to them. He did it anity with a great deal of fuccess. When they tism. believ'd him concerning the Kingdom of Ver. 12. God, and the name of Jesus Christ, they withthout were Baptiz'd both Men and Women. St. Paul we an Apostle chosen by Christ himself, in-Restructed immediately by him, and predays par'd by his Holy Spirit to convert the ation Gentiles was not free from the Obligation; Atern He arose and was Baptiz'd. Cornelius a De- Ast. 9.18. has evout Man, and one that fear'd God fent to e the St. Peter to be instructed by him. St. Peter afe of comes, and a Miraculous effusion of the eving Holy Spirit on Cornelius and his Friends, Att. 10: ut Bewas his Warrant to admit them to Bap- 48. tism, and he commanded them to be Raptiz'd nat the in the name of the Lord. St. Paul speaks the Ad. 16. l pracword to the Jailor of Philippi and to all that 32.33. Comwere in his House, and he and all his were

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V. St. Paul lays this down as an undoubt-Rom. 6.3. ed Principle of our Religion. Know you not that so many of usas have been Baptiz'd into Jesus Christ are Baptized into his Death? I referve to another place the excellent

straightway Baptiz'd. If this is not enough, Att. 8.

Eunuch; That of the Disciples at Ephesus, Ast. 19.

add to it the Baptism of the Ethiopian

and vast many more which cannot with

any Candor be deny'd, tho' they are not

Written, to have fallen under the practice

11, 12.

instructions of this verse, and insist only on this, that he supposes his hearers, himfelf, and indeed all Christians to have receiv'd Baptism. For this strong way of arguing from the object of Baptism, which is the Death of Jesus Christ, to prove our obligation to dve to fin; imply's the thing it felf, and is refolv'd into this, that we are all Baptiz'd with that Christian Baptism, which derives its efficacy from, and is an imitation of the Death of Christ.

Exhorting the Corinthians to Unity and Peace, he tells them that there are contentions amongst them, and those inflam'd 17Cor. 1. to that degree, That some of them say that they are of Paul, others of Apollo, others of Cephas, and others of Christ. He confounds all those unreasonable heats by calling them back to that great Sacrifice by which they were reconcil'd to God, and that Baptism by which they became fo entirely the Servants of Christ, that they can be no others. This the Sence of that admirable Verse. Is Christ divided, was Paul crucified for you, or were you Bap-Ibid. 13. tiz'd in the name of Paul? In which as the Death of Christ is suppos'd as a ground

> In the 12th. Chapter of the same Epistle the A postle speaks of all Christians as a Mystical

> of hope for us, fo is our Baptism our first

duty to him.

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Chap. III. Of Sacraments in general. rt I. body of which CHRIST is the Head, and I Cor. 12. only he is the head of the body the Church, to shew theh. 4.2. himthat we subsist by the influences and com-12 an 15.23. e remunications of his holy Spirit; that being v of united to him we live, and that being fetism, parated from him we are dead to the life t, to of Grace. But how are we made the im-Members of that Body? How are we this, fastn'd to it, and grow in it? He tells us, year etc. risti-By one Spirit we are all Baptiz'd into one body. 1 Cor. 12:6. icacy It is the act of the holy Spirit who works 13. th of all in all, But how does that Spirit effect the Divine union? Even by Baptism. It is and by being Baptiz'd that we are aggregated con-

> Body. VI. I have done with that part of the Argument, the Authority of the Sacred Writings, and think it almost scandalous to Cite any more places in a Subject of this great evidence. The other, that is, the Practice of the Church is eafily demonstrated. By the Practice of the Church, I do not mean the private use of some part of the Christian World. I underderitand what has been done at all times, and in all places. This is the true notion of Tradition. Not an unwritten word which paffing thro' fo many Ages and Revolutions, and being committed to fo many hands, must at last prove very uncertain; But a matter of Fact attested by an

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universal and uninterrupted Practice. Quod universa tenet Ecclesia, nec Conciliis institu. tum, sed semper retentum est, non nisi authori. tate Apostolica traditum rectissime creditur. is the Sence of St. Austin, and a most Rati-This is of this Nature, onal affertion. Examine the Ancient and confult the Modern Churches. Look into the most detestable Heresies, and most obstinate Schisms. Take a view of Nations as different in Customs and Languages, as they are by vast Regions distant from one ano ther. Study the Records of those times when Religion was cemented by the Blood of Martyrs; and advane'd it fell by the incredible piety of its Professors, Observe when Charity and Discipline declin'd most, and even the many forts of Perswasions which have a name in the World, and they will all exclaim with one voice, No Baptism, No Christianity.

There are feveral Traditions highly reverenc'd in the Church of God, and of that Dignity and Authority as to overule by their weight all manner of Objections,

in Joan.

Aug. trait. " They come to us, as St. Austin speaks, " by a perpetual Succession, and must be " transmitted to Posterity without altera-

"tion or Corruption. They remain

" the same, says Vincentius of Lirinum, " " the Succession of Ages and will remain

" to the end of the World. " Such is that

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by which the Scripture is deliver'd to us: Such is that of the observation of the Lords Day: Such is that of Infant-baptilm : Such is that of Episcopacy. But Bishop I will presume to aver after a Bishop of Baptism. this Nation, and a Person of admi- pag. 119. rable Learning and Piety that none is fo clear, none so uncontested as this. So that we may fay in the words of St. Chryfoftom. "We preach not our own thoughts, but " what Christ has taught us by the " Mouth of his Apostles. For we have " neither Master, nor Doctor upon Earth. "We follow the Divine Tradition. "We teach what we have been taught,

VII. But tho' what has been faid, if ta- The Lu akers ken altogether, is of that plainness, that nothing upon Earth can be plainer; yet because some People amongst us who are grown to a small Sect, pretend to oppose this, it will not be amiss to conclude this Chapter by confidering what they have to fay to it. They deny not Baptism, for that is clearer than the Sun. But they will have Water to be no part of it, and atfirm it to be a more Sublime, inward, and Spiritual Purification wrought by the Holy Ghost. This they Ground on that declaration of St. John; I indeed Baptize Mark. 3.1.8. you with Water, but he that comes after me w. is mightier than I.... He shall Baptize you

with

with the Holy Ghost, and with fire. With these words they explain the Apostolical Commission Mat. 28. 19. and infer that the Baptism administer'd by the Apostles must be that Baptism of the Holy Ghost. They insist mightily on that affertion of

Gal. 6.15. St. Paul: In Christ Jesus neither Circumcision, nor Uncircumcision avail any thing, but a

Mr. Wil. new Creature; And under this Notion of a Pen An- new Creature, they think to have evaded fiver to the Bilhop of the force of all the Arguments brought in

Cork. for Baptism.

But what would they fay to one who denies all this, and is confident that Baptism is nothing else but enduring persecution; a washing of the Soul in the Water of affliction; and will bring Texts as much to the purpose as these. He will urge to them that this is very clear; I have a Baptism to be Baptiz'd with, and how am I straighten'd till it be accomplish'd? And to shew that this is not peculiar to Christ, but an obligation to all his Disciples, he will produce, Are ye able to be Baptiz'd with the Baptism that I am Baptiz'd with? He will interpret the Apostolical Commission of Baptizing all Nations, by obliging them to fuffer, and will croud on that Head all the excellent Rules of the Gofpel, which command us to take up our Cross.

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Yet if any one should talk thus in earnest, they would think him mad. Have we not then a great deal of Reason to ask them, whether one in his wits can run down a Sacrament appointed by CHRIST. obev'd by the Apostles, and observ'd all the World over from their days to ours, with that one fingle place, which really is against them. For it is notorious that this had no relation ato the fucceeding Church, but was a Prophecy of what should personally happen to the Apostles, when the Holy Spirit should come on them on the day of Pentecost. This is the interpretation of CHRIST himself. Act. 1. 5. John truly Baptiz'd with Water, but you fall be Raptied with the Holy Ghost not many days hence. It is visible then that by this Baptism are understood those Miraculous Operations and Apparitions of the Spirit of God; Whereby CHRIS Thintended to give authority both to their Persons and Doctrine: That Sound from Heaven; that rushing mighty Wind, those Tongues like Fire, that ability) to fpeak Languages which they were absolute Strangers to, and fo many others wonders are that Baptism. If they mean this, then neither they, nor any Christian has been Baptiz'd fince the Miraculous Gifts are ceas'd, and if they do not, then they have abus'd a noble Text, and grounded the denyal of Baptism upon a palpable mistake.

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This they cannot but be fensible of, if they will consider that this being Baptiz'd with the Holy Ghost is so far from being the Christian Baptism, that it really supposes it, and that none are capable of the where I may one, who have not receiv'd the other, I prefume to maintain, that except in the case of Cornelius, where the coming of the Holy Ghost preceded his Baptism, God being mafter of his own Ordinances, no one fingle instance can be produc'd where it did not follow it. Acts the 19th. of which we have fooke already is much to the purpose, and is indeed the resolution of all this difficulty. The Disciples at Ephesis had the Baptilm of John; for which the Apostle commends them v.4. But they wanted the Holy Ghost, not having so much as heard of him v. 2. They receiv'd it. v. 6. The Holy Ghoft came on them. But to be made capable of it, they were Baptiz'd. v. 5. They were Baptiz'd in the name of the Lord Jesus. They must then receive the Baptism of Christ, or else they cannot receive the Holy Ghost; therefore the Baptism of the Holy Ghost, is not the Baptism of Christ, but a Figurative expression of those extraordinary gifts which attended it in the Infancy of the Church.

> VIII. If these People take leave for some time of their private Notions and confult Antiquity:

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Antiquity; They would eafily fatisfie themelves that receiving the Holy Ghost which s properly that which Christ promis'd the Apostles in these words of being Bapriz'd with the Holy Ghost, and is only a difribution of miraculous operations, is not o much an effect of Baptism, as as a Blesfing on Confirmation; An ordinance almost as ancient as the Church, wherein the Person Baptiz'd was presented to the Apostles, or Bishops, and by the impositions of their hands, receiv'd those wonderful qualifications. In short there are but two ways of the Holy Spirit coming on us. The one ordinary, and the other on us. The one ordinary, and the other extraordinary. This last is that which is fee Justice fooken of here, lasted some considerable of the fooken of here. time, and did not expire till about the Council of Nice. The first is that inward who there is it Grace which attends all our administrations, if no stop is put to them by the indisposition of the Receiver, This is visible that the startes. in the ordination of the Apostles, and when Joh. 20. he had said this, he breathed on them, and 22. aid unto them, receive ye the Holy Ghost, and in that of the Bishops; Take heed to Act. 20. your selves and to all the Flock, over which 28. the Holy Ghost has made you Overseers. It is so in our Baptism. But the Water which is the Sign, and the Grace which is the thing signified, must be separated. It is a laver of Regeneration. Regenerati-

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on

Of Sacraments in general. Part 1 on indeed, and a Purification of the Soul But Laver too, an outward ablution win 1 Pet. 3. Water. It is not only a Washing of the Filth of the Flesh, which is the notion, these People have of our Baptism; But also an in Adults. answer of a good Conscience towards God; A good confession before many witnesses; A publick embracing of the only true Religion in the World, and a resolution to walk up to its Holy Precepts, which is the work, and makes it a Baptism of the Ho ly Ghost. These People may speak as largely as they please, of the necessity and excellency of the operations of the Holy Spirit. We acknowledge all this. But we fay that we have not one fingle instance of Baptism, the first Solemn infusion of that Spirit, without Water; That the express command, the Universal Practice suffers them not to be divided; and that the Baptism of the new Testament is Water Baptism.... Can any Man forbid Water that these should not be Baptiz'd? fays St. Peter. Ast. 8.38. And they went down, fays St. Luke, both Philip and the Eunuch, and he Baptiz'd him. The same must be concluded of the Baptism of St. Paul, of the Jailor of Philippi, and of all the reft. These People have a notion of the Spi-rit, or of the Light within, which soberly essors understood and kept in its due bounds is ad-Christ

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Chap. III. Of Sacraments in general. mirable. It is fo far from deferving to be treated with railery, that it challenges all the respect imaginable. The Hysuminion, or Spiritual Men, are propos'd by the Apofile as a Pattern to others. Christianity is nothing else but the service of God in Spirit and in Truth. And indeed Religion perishes; if it is left destitute of that in- * ward life, from which it derives all its strength and efficacy. The voice of Conscience harkn'd to will strangely improve the Natural Man. The heart of a Christian purified by Faith, will open his Soul llency to Divine operations. But this noble Prin-We ciple must not be made a pretence to Enthat thusiasm, and become a Sanctuary to our Bap Follies. It is always Rational, Humble, Fervent, Regular, and incapable of Mon-trypress furfiers. I reverence it wherever it is. But the Pretenders to it must not take it at the II, if a Man of reason will expect more Water than their bare word for it. The Holy er that Scriptures are the Repository of the Truths Peter. reveal'd by the Spirit of God; and the both Universal Church is the best witness we an have in any dispute of this nature. I e Bap pronounce then for Baptism, because I see hilippi, t commanded and submitted to by my aviour. I find his Apostles Baptizing and he Spiceing Baptiz'd. I follow Martyrs and Con-foberly effors running to it. I hear the whole Is is ad-Christian World for 1700 Years, challengirable mg

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Must I wild, then, It a few,

ing the possession of it. Must I yield to him who tells me that all this is a mistake? And that there is no such thing as this Water Baptism. Must he have no other warrant to oppose all this, but a pretence to the Spirit, and one or two places of Scripture sadly misunderstood? I say, the Holy Spirit cannot contradict himself. If he speaks in the Scriptures, as undoubtedly he does, he cannot speak in that Man, Baptism is inseparable from Christ and his Eph. 4.5. Holy Faith. One Lord, one Faith, one

Baptism. S ____ ?

CHAR. IV.

Of the Blessings and Advantages of Baptism.

they cannot be consider'd with out admiring the exceeding greatness of his Power towards us who believe. The 1st. is our admission to the Christian Church. The Church is that Holy Society to which our Merciful God envites all Mankind, that they may learn and embrace the ways of life. It is denominated from C HR 1ST, whom God has appointed to be a Prince and a Saviour, having left us no other name by

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Chap. IV. Of Sacraments in general. rt I. which we can be fav'd. He has call'd it with Eph. s. ld to a Holy calling, that it should be glorious with- 27. take? out spot, or wrinkle, Holy and without blethis milb. He gave himself for it. It is his Aft. 20. other own possession, and the purchase of his tence Blood. He has made it his Body, by him ces of it lives, moves, and fubfifts. It draws , the from him the head, that bleffed commu-If he nication of Spirits, by which it is united tedly to him here, in order to an Eternal and infe-Man. parable Union hereafter. But it is by Baptism ad his hat the Church is form'd. This is he that came I Joh. 5. , one by Water and Blood, not by Water only, but 6. by Water and Blood. He made washing by Water, the first obligation of his Religion: Not Water only, as it was us'd by the Jews in optat. Mi-

> Blood. The first fruit of his death for the Church was to Sanctifie and Cleanse it with Eph. 5.26. he washing of Water by the Word. As it vas the Church's first advantage to become y Baptism the Body of Christ; so the arts follow the condition of the whole, nd a Christian is made a member of Christ he fame way, that the Church is made is Body. This is a great Mystery, says St. aul, concerning Christ and his Church, that Eve was form'd out of Adam in the Garen, and is the Mother of all living; fo at of Christ on the Cross the Church was form'd

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heir purifications, but Water and Blood, levit. lib. Water which is made operative by his 2. advers.

ibid .. 32

60 Of Sacraments in general. Partl Chrys. in form'd, and is the Mother of all Christi bunc 10ans; The one drawing from the first cum. what he could give, a Mortal and perishing Aug. of the mater being; The other obtaining for us a Spin and blood tual and Eternal Life. flowing The Church then is the way to Heaven trom Christ's and Bapitisn is our entrance into the 11.12. It is call'd by the Fathers Church. Aite. de Cathech. giving of our names to CHRIST, rudib. lib. becoming his Disciples, an Initiation 2. c.p. 1. Act. 2. or first admission of the Saints into the B ternal Society of God and his Church. But the expression of St Luke is mon comprehensive than any of these, A dail addition to the Church of such as shall be Eph. 1.13. Jav'd. For from the beginning of Christi anity to the end of the World the Church receives an increase. Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God unto a perfect Man, unto the Measure of the Stature of the fulness of Christ That Mystical body is not compleated til the confummation of all things. It 'grow Gen. 22. thro' the perpetual Succession of Ages, and 17. multiplies as the Stars of Heaven, and the Sand which is upon the Sea Shore. Since Baptism then is an addition to the Church of fuch as shall be fav'd, the Bap tiz'd Person has a right by his Admission to the Promises of Eternal Salvation made

by God to the Church. The Mercill

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Chap. IV. Of Sacraments in general. artl having none greater than himself by hrifti. whom he could fwear has confirm'd them Heb.6.17, e first by an oath, that we might have a strong con- 18. ishing solation who have fled for refuge to lay hold 9.

upon the hope set before us. He has call'd us Rom. 2.7. out of darkness into his marvellous light. He has made Eternal Life the reward of our

patient continuance in well doing.

As he has a right to the Promises made to the Church, so he obtains a property in the means of Salvation, which God has plac'd in it. For in the Church God is ens mon treated; There he Blesses, and forgives; Rev. 21.3. A dail offers and grants his affiftance. The Shall h Church is the Tabernacle of God with Men. Clem. Alex. Christi There he resides by his Holy Spirit. There, 7. p. There he resides by his Holy Spirit. There, 7. p. 717. is an Ancient Father Speaks, "he Ree in the ceives that most excellent and most cowledge " Holy Sacrifice of praise, by which he is untoth 'honour'd." The Prayers of a private Christian are of no validity, but as they re offer'd by Christ to the Father, and to 'grow Christ by the Church. Tho' I pray alone, et by the efficacy of the Communion of aints into which I am admitted by my Baptism the whole Church prays with me.

Prayer is a vehement delire, a cry Aug. in of the Soul to God, and the Church Id. Serm. cries to God continually. We are all 5. de verb. before the door of the great Father of the dim. cap.2. Family, willing to receive fomewhat, Nazion. and this somewhat is God himself. or. 16.

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None but a Christian has a right to call God his Father. For the he is the Father as he is the Creator of all Men, yethe is properly the Father of the Sons of Adoption, of whom the Church is compos'd. To him they fend their adorations, praises and Supplications, and from him they receive the fupply of their wants. To this may be added all the different administrations of the Church; The Divine laws, by which it is govern'd; The word of life by which it is taught; The Sacrament of of the Lord's Body, by which it is fed; The perpetual efflux of Grace by which it is preferv'd; and the mighty helps by which it walks fecure thro' fo many Adverfaries. Being then united to the Church we are united to God. Baptism is our Warrant to be receiv'd into that Holy Family, "Which is not contain'd in any par-

Aug. in Ps. 90.

"ticular place, but is diffus'd all over the Earth; which is not limited by a certain time, but extends from Abel in all those who shall be born, and believe

" to the end of the World."

II. The Second Advantage of Baptism is the forgiveness of our Sins, both of that which we draw from Adam, and of those which we have committed since we were capable of choice. The Catholick Church ever believ'd and taught it. The Nicene Council has made itan Article of its Creed.

Concil.
Milevit.
Can. 2.
Concil.
Afric.
Can. 77.

Chap IV. Of Sacraments in general. It is the express Doctrine of St. Paul, Rom. 6.3. o call who tells us that we are baptiz'd into the e Fadeath of Christ. An effusion of the Meret he rits of that death, is made on the Baptiz'd 3 + dop-Person by which all his Sins are remitted. 1. To He fays that we are buried with him by Bap-Ibid. v. 4. s and tism into death, alluding to the Immersion ceive usual in the Primitive times. From may whence he draws thefe two Conclusions; tions The one, that we are perfectly dead to the by Sins of our former Life, and can no longer live f life therein: The other, that we contract an nt of Obligation by this after the Example of fed; Christ to walk in newnels of life. vhich From this the Fathers have call'd Bap-Pacian. ps by tism, the Sacrament of the Passion of the Epistad Sempron. Ad-Lord. "Yesterday fays Nazianzene mean- Greg. ıurch " ing, the day before Easter, on which the Nazian. our " Catechumens were publickly and Solemn-Orat. 41. y Fa-" ly Baptiz'd, the Posts were sprinkl'd, y par-" Egypt lamented her first born, the Der the " stroyer is past over us; He has been cerafraid of the Seal which we have receivall "ed, being protected by the precious "Blood." "Your Sins, fays St. Austin, elieve " were like the Egyptians pursuing Ifrael, ptism "but no further than the red Sea, no f that " further than the Font Confecrated by those " the Cross and Blood of CHRIST were " What fays the Scripture? There was not hurch " one of them left; and thus all our Sins great Vicene " and small are Drown'd in the Waters of

Bap-

Creed.

Of Sacraments in general. Part I. 64 Baptisin, there is not so much as one left,

This St. Paul himself had learn'd at his conversion from Ananias, who at the same time that he oblig'd him to Baptism shew'd him that marvellous effect; Arife and be Baptiz'd, and wash away thy Sins. This he urges to the Hebrews whom he exhorts, after he has laid before them the incomprehensible love of Christ in his In. carnation, by whom we have boldness to enter into the Holiest, to draw near with a true heart, in full assurance of Faith, with that trust which so great a mercy does naturally inspire, and to come in at the door of Baptism, which as it washes the Body, so it purifies the Soul; Having our Hearts

10. Sprinkl'd from an Evil Conscience, and our Bodies wash't with pure Water.

III. The Third effect of Baptism is that Renovation of the Soul in the Baptiz'd Perfon, which is the work of the Holy Spi-Ti: 3.5. rit, The renewing of the Holy Ghost; by which we live no more that carnal life, that life of Sence wich we receiv'd from ibid. 3. . Adam; We serve no more divers Lusts and Pleasures, but are renew'd in the Spirit of our mind, acted by a Divine Principle, and asimated by an inward and fuperiour power to the attainment of the great ends of Religion. This is properly the new Birth, Regeneration, the new Man, the new

Epil. 4. 23. actuated.

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Chap IV. Of Sacraments in general. Creature so often spoken of in Scripture. A

Doctrine strangely abus'd by Enthusiasts, but which, if fet in its due Light, is venerable and the furest bleffing of Christimity. It consists properly in this; 1st. In removing that blindness under which Man's nature had lain fo long opprest. ely. In taking away the corruption of the heart, and correcting the wild Passions which hurry us to fo many detestable enormities. 3ly. In rectifying and improving our natural abilities. 4ly. In giving is a fupernatural Power to perform what s commanded.

Sacred Do IV. That Man, tho'. Born in Sin and full of that Spirit which works in the Children of disobedience, has yet some desire of liberty, and strives to understand the hings which belong to his peace, is abunantly visible. He ever had some sence hat Religion was both his duty and the vay to happiness, and found out several Last. Inst. nethods of adoring a fupreme Power. But 116. 3. 13, with all the Sagacity of reason, and the help f Philosophy, he could no more but creep;

ne best of his discoveries being impersest, and that which look't like Truth in them eriour eing mix'd with a world of errors. It 1 Joh. 1.5.

Birth, was necessary then, that she in whom there Jam. 1.17.

Birth, wo darkness at all, because he is the Father of which should disperse those mists, pity our

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Of Sacraments in general. Part I.

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Chap. IV. Of Sacraments in general.

felf to all whose Eves are opened. See how before Baptism poor Mankind is entangled in their Search after Truth? How they toil after the Ignis Fatuus of Philosophers, how one part contradicts another, how the most that they can rise to are some fpeculative Rules of Morality?" "Those principal Men amongst the Heathens might by the Works of Creation know the invisible things of God; But because they reason'd without a Mediator, Aug. de without Christ made Man, and have not Trin. lib. believ'd the Prophets who faid that he

was to come, nor the Apostles who said that he was come, they have detain'd the Truth in Unrighteousness." The poor-

It Woman who has receiv'd in Baptisin he Divine Illumination may confute all

heir Learning in those few Words: This Joh. 17.3.

life Eternal, that they may know thee the nly true God, and Jesus Christ whom thou

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The Jews were indeed acquainted with he Knowledge of God. But their Minds vere Carnal and their Apprehensions Narow. They stubbornly refus'd the Light, no never appearing with so much Brightess. "There is a Doctrine from God, fays the famous Bishop of Milan, and Ambros. there is a Doctrine from Man. They lib. 2. de Fide cap. 4. look'd for this last in CHRIST. How Joh. 7. 15

Knows this Man Letters having never

work

before

" Learn'd?

Of Sacraments in general. Part I. 68 "Learn'd? Whereas they should have con-"cluded, that having never Learn'd he

"did not Teach as Man, but as God, "who has not receiv'd, but is the Author

" of his Doctrine."

The Natural Man then receives not the things of the Spirit of God, neither can he know them because they are Spiritually Dis There is a Necessity of becomcern'd. ing Spiritual and feeing with another fort of Light. It is from the Sacred Font that it rises, and in the Name of the Father, the Son, and the Holy Ghost penetrates the Soul of the Baptiz'd Person, who sees Heaven open'd, is acquainted with the way to it, and has truly Put on the New Man, which is renew'd in Knowledge after the Image of him that Created him.

V. But the Grace of Baptism works alfo upon the Heart. The true Cause of our Ignorance is not fo much the Weakness as the Corruption of our Nature. Our Lusts interpose between us and the Sun of Righte oufness, and form a Cloud impenetrable to its brightest Impressions. Vice casts the Soul into an incapacity of doing Good and prejudice against Vertue. Christ looks on this as the great Obstacle to his Doctrine and puts the Truth of it to the Trial of its Practice; Knowing that our opposition to Fran the will of God being remov'd by forfaking Sin,

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Chap. IV. Of Sacraments in general. ert I. Sin, it will quickly and eafily make its way e conin our Hearts, and the Beauty of Holiness 'd he

will foon Charm our Souls into a firm adherence and a fincere Obedience to God.

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Sin,

The Scripture speaks of our Corruption in altonishing Terms. God fays of the Men of the Old World, that Every Imagi-Gen. 6. 5. nation of the Thoughts of their Hearts was Evil continually. He complains of those of the New, that They know not, neither Ps. 82.5. will they under stand, all the Foundations of the Earth are out of course. He speaks thus even of the People which was call'd by his Name; The Whole Head is Sick, and the Whole Heart is Faint: From the Sole of the Isai. 1.5,6. Foot, even unto the Headthere is no Soundness in it .. And indeed, Who can bring a Clean Job. 14.4. thing out of an Unclean? And what can be expected from a Heart out of which Pro-Matt. 15. ceed Evil Thoughts, Murders, Adulteries, 19. Fornications, Thefts, False Witness, Blasphemies?

It is impossible then that Man in that Righte State should ever be capable of looking able to further than Sence; and tho' his Face is erected towards Heaven, yet his Soul is daily finking into Hell. Evil Principles, and worse Inclinations have so defac'd his Primitive Constitution, that without help from above to mould him into a New tion to Frame he must totally Perish. There raking must be a New Heart, and a New Spirit

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"an incredible Liberality: Give me one and " who is afraid of Death and Pain, and he of G " will despise Torments: Give me the A. Il ar "dulterer burning with impure Flames, "and in a Moment Chaftity will become "his Pleasure: Give me a barbarous, cru The

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"el and merciles Nature, thirsting af ation "ter nothing but Blood, and he will be onfi

"Meek and Merciful. In a Word, give " me an unjust, an unwise Person, a Sinner; hs,

"and as foon as we have Instructed him, bied " you

Part L Chap. IV. Of Sacraments in general. rlasting you will admire to fee him so Wife, so Equitable and so Modest. Baptism alone of God can take away all manner of Evil Inclinathat in 'tions." Because in Adult was I was
he has
n Bap VI. And this is the great improvement Climates ew Man of natural Religion made by Baptism. It is bug Figes teousness Testores Man to that Innocence in which he the hid had been born, if Adam had not Sin'd.
eive the Happy was that Father of Mankind be-Passions, ore his Transgression. His Mind was He is Il'd with the Knowledge of God, and his rings are Will bent to love his Creator: His Faculme Nen. lies Clear and Strong: His Body Sound s, new and Entire; and the frame of his Soul litis Latt. The inferior to the Angels themselves in Pus them ity and Vertue: Such had been our Connd with dition, if his Disobedience had not entail'd Milder on himself and us, a World of Calamities.
lover of But the Grace of the Redeemer has made up the Breach, Heal'd the lasting Disease, me one and restor'd us to the Dignity of the Sons and he of God. As in Adam all Dye; so in Christ 1 Cor. 15. the A. lare made alive. The first Man is the Au-22. Flames, hor of a Generation which is deriv'd from corrupt Spring and delivers us to Death. In fecond Man is the Author of a Regeneting after ation, which by banishing all Impurity, will be onlight us to Life. The first Man is of the d, give arth, and conveys to us earthly Inclinati-Sinner; as, Poor Desires of sinful and perishing d him, bjects. The second Man is the Lord from ibid.v.47. 66. VOU Heaven,

Of Sacraments in general. Part I 72. Heaven, who exalts our Nature and inspire us with true Notions of God. We all bear the Image of the Earthy, before we come to Baptism; but wash'd in the facred Waters We bear the Image of the Heavenly. As Adam then had fuch a Measure of Grace as would have made him Immortal he had not Forseited it thro' his Rebellion; fo the Baptiz'd Person receives a supernatul * ral Affistance, which, if carefully preservid will fecure him an endless Felicity. "In Aug. de "Christ our Head is the Fountain of Grace, prædest. "whnece it is diffus'd thro' all his Members "according to their Proportion." The 21Cor. 4.7. precious Treasure indeed is trussed to Ear. ven then Vessels, that the Excellency of the Power up may be of God, and not of us; But fitted to lear the excellent Ends for which it is given over Nay, I will prefume to fay that the Grace bug of the New born Christian exceeds much bed

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> that of newly Created Adam. It is the Price of the Blood of CHRIST, by which pel; Redemption furpasses Creation; It being Tor a far greater performance in God and a which

> fuller Declaration of his Love to be manifight fested in the Flesh, and assume our Natif ture, than fimply to give us our being The Heavenly affiftance did only help

> Adam in a way, against which he had no flian it is a Medicine which Works at once to M.

> on a thousand Distempers, and leaves no ho h Enemy

Partl Chap. IV. Of Sacraments in general. Enemy to struggle with, but to shew is our own Weakness, and of the Necessity

inspires

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ome to of a continual dependency upon God.

VII. In this the Christian is happy, that fure of at the same time that strict Obligations of ortal Holy Living are impos'd on him; he repellion; ceives a Grace to make them easie and ernatu practicable. Vertue becomes the Exercise eservid and Pleasure of his Soul. An Incredible "In Comfort attends all his Actions. For Grace, Graceisa Divine help; an Ability which God lember gives to Will and to do those things which 'The re above our Natural strength. It preto East vents our Delires, Directs our Intentions, e Power upports our weakness, confirms our Enfitted to leavours, blesses our Industry, makes us in is given over with our Duty, overcomes our Ree Grace bugnancies, and brings the Flesh under O-

t is the Vain would be the Promises of the Gosy which pel; Vain the Threatnings of everlasting It being Torments; Vain all those Arguments by d and a which the Christian Religion appears so our Na ighly rational in it felf, and so useful to us; our Na If God commanding what he pleases, Aug. confess.

r being did not give us a Power to Perform what fell he Commands.".

had no What Christ faid to the Murmur-2'd Chring Jews deserves a mighty Consideration. eaves no ho has sent me, draw him. Our first com-

this cannot be call'd the first Grace in you, as it is in Infants, because it is preceded by that which brings you to it Yet it is the first in dignity and efficacy. 0 1bid. 45. both these CHRIST says, They shall he all taught of God: Every man therefore-the has heard and has learned of the Father come unto me. That teaching of God is his Grace, which, as St. Auftin describes it Aug. 11b.4. " is an Inspiration of Charity, that with " a Holy love we may do the thing eap. 5. "that are made known to us. Do no " think that thou art drawn again " thy Will. Thy Soul is drawn by Low "There is a sweetness in the Heaven " Doctrine in which the Heart delight "If the Poet could fay, that it is pleafur 26. in foan. " which draws every Man, how mu " more strongly is he drawn by Chri " who is made to love the truth? Ist " body drawn by the Charms of Sent " and is the Soul destitute of pleasure " fuitable to its Nature?... Observe the in how the Father draws, not by impolu " any fort of necessity, but by ravishing " the Soul at the same time that it is taugh

Of Sacraments in general. Part!

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ing to CHRIST is by Baptism. To it he draws Infants by that Merciful Dif pensation which has given them Christian Parents; But all Adults, and fuch as you are, by the impressions and convictions of his Holy Spirit. The

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Chap. IV. Of Sacraments in general. "Do not believe that this teaching is only Id. de that which enters thro' the ears of the Christ. "Body. There is another of a more in-cap. 13. " ward and Spiritual Nature which God s, and "infinuates to the heart with an unspeakeffions " able fweetness, by which it is given not Ad Bonif. . Tho " only to know but also to love the truth.... cap. 19. ace in God has admirable Methods, not to make is pre-" them believe against their will, for that to it is impossible; But to make them willing cacy. 0 to do that which they would never have Shall be fore-that done before. We are then enabled to do all things by him * er come hat strengthens us. The Baptismal Grace * d is his the first and strongest Link of that Chain ribes # f Graces which God grants in the whole rat with ourse of a Christian Life. It contains as in e thing feed all the Lineaments and growth of the Do no lant, and if we are careful to improve it, the again romife of CHRIST will be made good. Mark. 16. by Love le that believes, and is Baptiz'd shall be sav'd. 16. **Heaven** delight VIII. The last Advantage of Baptism is s pleafun hat it secures to us a blessed Resurrectiow mud n. It is an assurance of that State of Globy Chri and Immortality which our Bodies 1? Isth of Sent

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united to our Souls shall receive at the eat day. This the Apostle has express'd terms full and fignificant. For have been planted together in the likeness x his death, we shall be also in the likeness of Resurrection. If we die with him, we

what that dying is, he has taught in the werfe before. We are buried with him by Baptism into his death. This is the true Christian Burial where we leave in the Water the old Man, which is corrupt according to the deceitful lusts. The Sacred Font is the Grave of all foolish and sinful affections. From thence we obtain a double Resurrection. The first of the Soul, which put

Ibid v. 6. on a life of Grace: That like as Christ we Ibid v. 11. raised from the dead by the Glory of the Father even so we should also walk in newness of life. It is dead indeed unto sin, but alive to sur thro' fesus Christ our Lord. The second of the Body at the consummation of a things. For now if we be dead with Christ

These things consider'd, you will be tissi'd of the excellency of Baptism, as reverence an Ordinance dreadful to the Do vil and his Angels, because it lessens as destroys his Kingdom, repairing by the Mercyof the second Adam, the ruins broug on Mankind by the first. St. Austin treatment this very Subject breaks out into the pieces admiration less and all the second Adam.

Aug. Serm. pious admiration! Non digne cogitari pot 164. de dignatio illa Dei, deficit omnis Sermo. "Themp.

"Favour which God has vouchfafed to cannot be consider'd with thoughts with thoughts with thoughts with thoughts with thoughts with thoughts with the cannot be considered all our expressions.

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CHAP. V.

Of the Obligations of Baptism.

UT the Promises and Blessings of the Gospel are all conditional. Great re the things which we hope for from God; But great are the duties which he xpects from us. It cannot be prefum'd ut that much will be requir'd of him who eceives so much. For as God is not unrigh-Heb.6.10. eous to forget our Work and Labour of Love; he desires that every one of us do shew the me diligence to the full assurance of hope to the ad. The Almighty in our Baptism acts ke himself with an infinite liberality. In atright hand, which he reaches to us, e Pardon and Peace, Divine comforts, ed fullness of joy for evermore. But it is Pial. 16. ly to them who walk worthy of God, 11. Theff.2. o has called us to his Kingdom and Glory, 12. d take care by perseverance in well dog to make their calling, and Election sure. 2 Pet. 1. This is the ground of those Solemn Proles which the Church by its Ministers quires of us in our Baptism, which ined are no more than the very Obligations ulting from it; and are of fo vast an imrtance that without them it has no in-. G 3 ward

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Of Sacraments in general, Part I.

ward effect, no Spiritual Grace. Even in Infants where the Sacrament has the freer Operation, because there can be no obstacle laid in the way; The Ancient Church, who thought it a cruelty to deny the Seal of the Covenant to those whom God had declar'd to be comprehended in it, did ordain that whenever it should be administer'd to them, there should be Fideis Sponfores, they that engag'd that in case those Infants liv'd, they would take care to acquaint them with the nature of the Promises made in their name, and exhort them to the performance; and as St. Paul was careful to admonish Timothy to improve the Grace of his ordination, Wherefore I put thee in remembrance that thou sti up the Gift of God which is in thee by the putting on of my hands: So those Publick Witnesses who are helps to a new Birth to those little

Creatures by holding them at the Font ought to tell them when they come to year of Discretion in the words of the same Apoltle, I give thee charge in the light of God I Tim. 6. who quickens all things, and before Jesu Christ that thou keep this Commandment without spot, unrebukable, until the appearing

of our Lord Jesus Christ.

13.

Those Engagements which we enter into at our Baptism the Fathers call Vows, an Expression retain'd to the day by all Sober Christians. A Vow is

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Chap V. Of Sacraments in general. Sacred Promise made to Almighty God, and of which he expects the Performance. When thou vowest a Vow defer not to pay it, For he has no pleasure in Fools. For Eccl. 5.4. it is an incomprehenfible piece of folly to dare to article with him who is the Searcher of the Hearts, the Judge of all Men, who can punish the Delinquent, and send both his Body and Soul into Hell Fire; and not discharge what we have Promised. But the Vows of our Baptism are of so Sacred a nature, and grounded upon fuch infinite mercies on God's part, that no obligation whatever can be more indispensi-The Baptiz'd Person must say every ble. day of his life as David, Thy Vows are upon Pfal. 56. me O God. I have bound my felf to thee with Bonds, which nothing but death can diffolve, by which I have put my felf and all that is mine in thy power. This is the fence of the Fathers in this matter. " Re-" member what thou hast faid, fays St. or the Au-" Ambrose, and never forget the nature of the Book of Sa-" thy bond. Thou hast seen the Levite, cram. lib. " but he is the Minister of CHRIST, the 2.6.1. " Angel of the Almighty God. Thy Bond " is not lodg'd on Earth, but in Heaven." " Look you to it, fays St. Austin, your Pro- Aug. de " fession is recorded in an Angelical Court. Cathech. " the names of them who make it, are re- lib. 2. a. 1. " gifter'd in the Book of life, not by a Man,

" but by a Superior Power, " When we

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85 Of Sacraments in general. Part I. appear at the Judgment of the GreatGod. Ephrem de 66 extrem fu. 66 faysSt. Ephrem, it will be requir'd of every dic. c. 5. one of us whether the Seal of our promife is still whole and untouch'd? Whether our " Faith is entire? Whether the Robe of innocence is still unfullied, according to that

" excellent Confession which the Angels have recorded in our Baptism?

II. What the obligations are, the Church of England has express'd in the very words of the Primitive Church; Few indeed, but fo comprehensive, that nothing can be added to them. 1st. "To renounce the Devil and all his works, the Pomps and Vanities of this finful World, and all the

finful Lusts of the Flesh. 2h. To be

lieve all the Articles of the Christian Faith. 31/9. To obey God's Holy Will

and Commandments, and to walk in the fame all the days of our Lives.

These are the conditions which we oblige our felves to, and without which Baptism will only serve to condemn us On these all the Bleffings of Religion de pend. This is built on that declaration of Christ, who soever will come after me, let him deny himself, and take up his Cross, and follow me. There is no other way to Hea-What opinion foever we may have of the mercy of God; and how strangely sertic soever the universal corruption of the Age which

Mark. 8.

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Chap V. Of Sacraments in general. rt I. God, has infected Men's Minds; yet for all that, The Disciple is not above his Master, nor the Mat. 10. very Servant above his Lord. There is not a 24. mife rule for the one, and a rule for the or our ther. The Head and the Body must take members of the of inthe same Road to happiness. The life of that Christ was a perpetual self-denial, an opngels position to the World, and a profecution

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of Holiness. The Christian at his Baptism Binds himself to live so too. Hence Nazi- Greg. Nazianzene concludes, that "Baptism is nothing or at. 40. " else but a Contract made with God, of " living after another, a purer, and a " more Spiritual manner. You have a " a day " great advantage, that coming to it as the Primitive Christians generally did, hat is, when they were Men and Wo-

he nature and extent of these Promises. should do you an injury, if I did not we ob peak particularly to every one of them.

men grown, vou make Religion vour

thoice, and are capable of understanding

III. First, To renounce the Devil and all an us. on de dis works; That the Devil is a Spirit; that tion of hro' his disobedience to God he was cast let him aut from Heaven and condemn'd to Eterand fol-o Hear y of Mankind, and perpetually bent on y have heir ruing, are the positive and frequent angely fertions of the Scripture. But the names the Age which are given him there shew clearly what

what are those works of his, which we renounce in our Baptism. He is call'de minently, the Tempter, the Enemy, the Prince, the God of the World, the Prince of the power of the Air, the Spirit that works on the Children of disobedience, A Murderer from the beginning, A Lyar and the Father of Lyes, An old Serpent which deceives the whole World.

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ry and Innocence; made our first Parent to depart from their Creator, and entail'd a lasting curse on their Posterity.

Gen. 4.4. thrust himself into Adam's family, and by his infinuations Cain stain'd his hands with

Gen. 6.4. the blood of Abel. He was the Author of the first Schism in the Holy Tribe, and tempted the fons of God to come in unto the Daughters of Men. By filling the Earth with Violence, he provok'd God to destro mankind with the Flood; A piece of it flice not to be equal'd, but by the last Conflagration of the World. He run down afterwards the service of the true God, and open'd the way to detestable Idolatria He procur'd to himself Priests, Altars, and Sacrifices; Even in that Family which Go had honour'd with his Covenant, and the Nation, which he had made his own wit a mighty hand and a stretched out arm he wanted neither Adorers nor Victim He did not only overcome the worst, by

Chap. V. Of Sacraments in general.

also the best and wifest of Princes. He durst tempt Christ in the Wilderness, and could find a way to the Colledge of the Apostles. Nothing is so convincing a proof of our danger from fuch an Enemy, as the affertion of St. John. For this purpose was 1 Joh. 3.8.

the Son of God manifested that he might de-

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None but Christ could oppose him, and incubie nothing but his Grace can make us to conquer him. The design of Christ's Incarnation was to extirpate his Dominion, fnatch deliver is out of his hands, and fave us from that Everlasting Fire prepar'd for him and his Angels. The Devil has a Body of which he is the Head. "Who can be ignorant, ' fays Gregory the Great, that all they who " live wickedly are the members of Satan? In them he Reigns and to them he prescribes Laws. Atheism, Idolatry, Blasphe- Aug. de my, Herefies, Schisms, Contentions, Pride, Gen. ad Ambition, Hypocrify, Dissimulation, Ma-c.24. ices, Envy, Unfincerity, Witchcraft, Depair, &c. are the Works which he tempts is to. Profaneness, Looseness, Impiety, Forgetfulness of God, Contempt of Holy duties, Carelefness of our selves, and of our great and Eternal Interest, Revenge, Hared, Uncharitableness, oc. are the vicibus Habits he entertains us in. A false security, A miserable peace, short and fooilh pleasures are the Baits which he lays be-

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ignorance, furprizing our weakness, and casting a deep cloud over those notions of the justice of God, and that sence of good and evil which he has made a part of our

Constitution.

Christ has overcome the Devil on the Cross, and disturb'd him out of a possess. on which he had fo unjustly usurp'd. God vid. Chrys. by sending his Son in the likeness of Sinful Hom. 13. Flesh, has not only got a victory over him, in Ep. ad Rom. in 8. but also form'd a body of Saints in CHRIST Jesus, who shall oppose him to the end of the World. The first condition then of our Christianity is to declare an irreconcilable war against him, renouncing his works, fuspecting his delusions, relifting his temptations, and watching diligently over our felves, that we may not be entangled in his Snares. He is not, he cannot be the Difsciple of Christ, who yields to his infinuations. I renounce them all, is the first and the last voice of a Christian. He speaks it when he is offer'd to Christ, at his Baptism, and he must speak it again, when he is offer'd to God at his Death.

2 Cor. 2.

1 Joh. 2.

In order to this, we are kept from being ignorant of his Devices by Holy instructions. By the word of God abiding in us we overcome the wicked one. Being stedfast in Faith, we resist his endeavours. Whether he sends his terror by night, the Storms

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Chap. V. Of Sacraments in general. which he raifes in our Consciences; Or his Arrows that fly by day, his open tempta-Pfal. 91. tions; Or the Pestilence that walks in dark- 2 Cor. 1. ness, the evil instruments by which he 24. trys infensibly to weaken our resolutions; still by Faith we stand, and at last become invincible. Innumerable indeed are his Arts. Sometimes he attempts our Vertue by Prefumption and Pride: and sometimes he would make us look upon God with defpondency and despair. Sometimes he mixes diffracted and wandring thoughts even into our most ferious addresses to God, and fills our imagination with leud and impure objects. Sometimes he forms in our minds objections against the most establish'd Truths of Religion; and in acts of Mercy and Charity endeavours to mingle with the praise of God, the Poison of the praise of Men. Sometimes he seems to have prevail'd, and forces us to exclaim with the Apostle, who shall deliver us from Rom. 7. the Body of this Death? Or with the Prophet, 24. My feet were almost gone, my steps had well nigh flipt. But the Grace of God is at hand, Pfal. 73.2. and thro' him that lov'd us we are more than 37. Conquerors. Let Satan stand at our Right 2 Cor. 12. hand with never fo much fierceness; Let 9: him buffet us with never fo much rage; the Grace of God is sufficient for us, and his strength is made perfect in our Weakness. He has adominion, fays St. Austin," but it is over the luke-

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torms which

Of Sacraments in general. Part I. 86 Aug. ser. " lukewarm, and the negligent; Over " them who fear not God in truth. Like tem). " a Dog he is ty'd to a Chain, and can bite " nonebut them, who wrap't up in a deadly " fecurity prefume to approach him... " Come not near him thro' the Pleafure " and Lusts of the World, and he dares " not come near thee. He may bark, he " may Sollicit, but he can bite none but " him who is willing. He hurts by per-" fwafion, and not by any conftraint; " he forces not, but Courts our affent. In short the Baptiz'd Person learns at the 2 Cor. 6. Sacred Font, that there can be no communion between light and darkness, no concord be-15. tween Christ and Belial. When we are Initiated to our Holy Mysteries, " Said St.Hi-Hieron. cap. 6. in " erom, we renounce him who fits in the Amos. "West, that is the Prince of darkness, " who dyes to us as we dye to our Sins. "Then we turn to the East making a con-" tract with the Sun of Righteousness,

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"to whom we Vow all our Service."
Whosoever turns back to Satan deserves that Sentence which St. Paul has pronounced in another case, he has damnation

1 Tim. 5. because he has cast off his first Faith.

Vanities of this Sinful World. This is God a.

Joh. 2. grounded on the affertion of St. John; respanding to the World, neither the things at in

Chap. V. Of Sacraments in general.

of the World: If any Man Love the World, the Love of the Father is not in him. Be not conformed to this World, say's St. Paul, but Rom. 12. be ye transform'd by the renewing of your 2. Mind. We have not received the Spirit of 1 Cor. 12. the World, but the Spirit which is of God. A Doctrine which they had Learn'd from Joh. 1. 10. him, who was in the World, and the World knew him not. Whose blessed Spirit the ibid. 14: World cannot receive. Who makes it the 7. great Character of his Disciples, that they ibid. 15. are not of the World, even as he is not of the 17. World.

By the World are understood Men of corrupt Principles and Wicked Practices, laves to lust and pleasure, and knowing no Felicity, but what is Carnal and Sensible. These CHRIST calls, the Children of Luk. 10.8. his World, who have a fort of Policy, and re govern'd by their own Laws. Hence we read of the Spirit of the World, that s, a Body of detestable Maxims directly pposite to the Spirit of Christ, and the Precepts of his Holy Religion. For s pro- whereas this obliges us to mortify our Mem-unation ers that are upon the earth: To walk humbwith God: To be poor in Spirit, and pure in eart: To abstain from all appearance of evil: To ips and have always a conscience void of effence towards his is fod and towards Man: To forgive them that John; respass against us: To be free from anxieties, things put in every thing with Prayer and Suppli-carron

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Of Sacraments in general. Part I.

tion to make our requests known to God: To. have compassion one of another, to love as Brethren: To lay up to our selves treasures in Heaven; The World lays down quite contrary Rules; To eat and to drink for to Mor. row we dye: To pull down our barns and build greater; To say to our Soul take thy ease, eat, drink, and be Merry: To stick at nothing toget an Estate: Tothink no art vile or Sinful if it makes but way for our ambition: To write kindnesses in Sand, and injuries in Brass: To Sacrifice the Lives of our Enemies to our interest, or that vain smoak to which the Sons of Belial have given the name of Honor: To look on the terrors of Conscience as Weaknesses which a Solid Mind ought not to be capable of: To make Religion a Fashion or a Trade, and laying aside the thoughts of Eternity, to fix on business, greatness, Money or Plea. lure, as the Principal Concern of our Lives.

I Joh. 5. 19.

glory glory

No affertion can be made good by for Sensible an experience as that of St. John, The whole World lyes in Wickedness. It is the refult of all that show and noise of which it confifts, with which our Sences being taken and our inward faculties intoxicated, the Soul parts with all Manner of Sober notions, and is let loose to the deepest enormities. And how can it be otherwife, fince all that is in the World, and of

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that World which I speak of, is the lust of 1 Joh. 2. the Flesh, the lust of the Eye, and the pride 16.

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The Pride of Life is that miserable Ambition which tears the heart, and is not ony Lodg'd in them, who, Great by their Birth and Abilities, are ever afpiring, and not contented to wait on Providence, defign to be the Authors and Contrivers of their own Fortunes; But it is also generally spread in all forts of Men. It breeds Difsimulation, base Insinuations, and mean Flatteries; It opens the Door to Hyporify and Popularity, and forms that carnal Wisdom, which descends not from above, Jam.3.15. ut is earthly, Senfual and Devilish. Young people, fays Gregory of Rome, are train'd Greg. pin it. "The very Children are taught Moral. lib. it---It obliges its Disciples to court the highest Honors; To enjoy with ostentation those which they have already acquir'd; To repay with Interest injuries receiv'd. To yield, if they can, to none of their Oppofers, and if they are not strong enough to compass their malicious designs, to cover all under the difguise of a peaceable good-natur'd temper. The Wisdom of the just excludes diffembling, makes our Words to answer our Mind, loves truth and avoids lying, does good willingly, suffers but never offers any evil, is a

stranger

Of Sacraments in general. Part! 90 " Aranger to revenge, and counts it gain " to suffer for the Truth. But this is laught at as a foolish simplicity, and Vertue's " esteem'd Madness by these Wife " Men of the World. The Luft of the Eye is that infatiable 1 Tim. 8. thirst of Riches, which St. Paul Stiles the Root of all evil, and the spring of many sorrows. They that have it are fure to fall into Temptation and a snare, and into many foolish and hurtful Lusts which drown Men in destruction and perdition. But Riches have different form of Lovers. Some are fond of them that the tern may spend their days in ease and pleasure hat But others love Mony for Mony-fake, and inher live altogether in their Treasure. Unfortu onta ires , nate Creatures who deprive themselve and others of what God has made for the ir'd a use of Mankind; sticking at nothings sospe gather that, which perhaps a Strange sanit shall possess, or an imprudent Heir soolist World fhall posses, or an imprudent Heir toom ly Waste! These last are much more mpty guilty than the first. They justly deserve so of the name of Idolaters given them by the tray?

Apostle. Thus St. Chrysostom expostulate omes of the constant " him that he ought to forfake his Idol r ufi "and that the true God, and not Go ame of or Silver is to be ador'd--- He will she St. Cy

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Chap. V. Of Sacraments in general.

" him that the Idolatry of fuch a fort of " Christian is only different from that of a " Heathen, because it is more Sinful.... " For hetakes Mammon for his God, and " does not indeed bend his Knee to it, or " offer the Blood of Beafts; but he does "that which is far more execrable, he " presents to it his own Soul as a Victim

" and a Sacrifice.

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The Lust of the Flesh is not only that ion and Catalogue of lewd Sins, of which I shall he form speak in the sollowing Section, and content the seening which the Apostle has affur'd us, hat they who do such things shall not ke, and inherit the Kingdom of God; But it ontains also all those inordinate Demselve ires, which instead of that Sober, resir'd and modest way of Living which the things sospel obliges us to, hurry us after the strange sanities, Pleasures and Follies of the sollies, and publick Meetings of People of different Sexes, where the Soul is etray'd by the Eye; Our Tongue be-sostulate omes the Interpreter of impure thoughts, The Luft of the Flesh is not only that nt shall ad finful Creatures are proud of poysoning.
Heather another. Such are those Methods of t he weeffing which are grown a Study and a f he tel rade, and make Immodesty and Pride his Idol r usual Crimes, by giving them the not Go ame of Mode, and Fashion. Women, will she St. Cyprian, and before him, Tertullian ex-66 hi H 2

Of Sacraments in general. Part I.

press'd it, are asham'd to appear with the Faces which God has given them, but chose rather to be seen with those of the Washing, Painting, Devil's making. Patching are become ferious occupations and have turn'd out of doors Morning Devotions and Family Cares. confult their Glass with more attention than their Bible, and are less concern to be good, than to appear fair and hand fome.

Buffy Rabutin. Instruct.

Such are Balls and Plays. Concerning Balls a Man of Quality, and of exquisite to his Chil- Parts speaks thus. "I ever believ'd Balls dren at the " to be dangerous. Of this not only my end of Icm. "Reason, but my own experience made

Memoirs, " me fenfible, and tho' the Authority of pag. 155. " the Fathers of the Church in this cafe "very confiderable, yet that of a Courtie

" may be of greater Weight. I am then fatis "fy'd that some People run in them a le

"hazard than others: But yet the colde

"Constitutions are inflam'd there. The "Sort of Meetings is generally made

" of young People, who have much ado!

"the greatest retirements to resist Tem "tations; Much more in places when

"fine objects, a multitude of Lights, the

"Harmony of Violins, and the very Dan "ing would warm an Anchoret. The

"thatare old cannot go to them wit

" out making a ridiculous Figure, north ee youn

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Chap V. Of Sacraments in general.

"Young, tho within the rules of decency, " without exposing themselves to great dan-"gers. It is my opinion then, that a Chri-

"fian ought not to be at a Ball, and I "think it the duty of the Guides of Con-

"sciences to interdict it for ever to those

"who are under their direction.

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And for Plays, that old Madness, which from the Greeks came to the Latins, was never fuffer'd in the Christian Church, and when crept into it, was exclaim'd against by the Fathers, and condemn'd by fo many Councils; The very Players themselves not being allow'd the Sacrament when alive, nor Christian Burial when dead. can be more directly opposite to the Spirit of our Holy Religion? Compare the Gofpel of Christ, and the Epistles of the Apofles with the dissolution of the Stage. See low the Piety of the one can be reconcil'd with the Profaneness of the other? Examine how under pretence of exposing the Il manners of the Age, the only Plea which an be offer'd for Plays with any fort of nodesty, it has fill'd the Nation with Imnorality and Vice? Shew me that Innoent Person who is not come from thence with some dissipation of mind; or that defrolute: enitent who has preferv'd there the Spi- e nels t of Prayer and Repentance? Read all he Plays written within forty Years, and ery few of them excepted, tell me whe-

Of Sacraments in general. Part I. 94 ther the most dissolute Heathens ever taught or fpoke fo much Obscenity as our pretend. ed Christian Poets. In a word, the Stage is the Throne of Satan. The very Air which is breathed there, is pestilent and contagious, and the Spectators are they who, Isa. 5. 18. as the Prophet speaks, draw iniquity with Cords of Vanity. These Considerations will make us see the weight of that Sentence of CHRIST, Mat. 18.7. Wo unto the World because of Offences. They will justifie his Conduct in separating his Joh. 15. Disciples from it. They will shew why 19. that corrupt World, that vain, blind, ob durate, impenitent World is deprived of the greatest Bleffing, which God could give to the Sons of Men, and that is, the In-Joh. 17.9. tercession of CHRIST; I pray not for the World.

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Baptism to abhor it in your Heart, and strive against it in the whole Course of the Erm. in constitution of the Erm. in constitution of the Erm. in the strip of the Erm. in t

Gal. 6.14 Christian; The World is crucified to m and I to the World.

The Arts which the World overcome us by, are Hope and Fear. "We run a

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ter it tempted by its Promises, and start Aug. in Pf. from Vertue by its Threatnings." The 79. first made Demas to forfake St. Paul; The 10. second brought Nicodemus to CHRIST by vide Aug. Night. It is never more dangerous than orig. Hom. when it careffes, never more furious than 7. in Gen. when it despairs of Success. The Christi- Nazianz. an is crucified to its Pleasures, Pomps, contr. fuand Vanities; and esteems the Reproach of lian. Christ greater Riches than the Treasures of Impers. in Egypt. He is crucified also to its Terrours, Mat. Hom. and unmoveable at their Approaches. 33. Heb. 11.6. "We pour our Blood, fays St. Chrysoftom, Chrysof. " with as much alacrity in the cause of Hom. 6. in "Christ as any one does Water; and are Hebra. as free to put off our Flesh as our Cloaths. And this because we are not ty'd to our Money, stop'd by our Possessions, and

In short, the Primitive Christians were o affected with this important Truth, that s righteous Lot actually left Sodom, Abraham his Country, and Moses Egypt: So a vast number of all Qualities and Sexes forfook he world to feek God alone, in the Retirement of a Solitary life. And this was the bundation of Monastick Orders, so admira-Tumbert ble in their first institution, but so horribly bus'd in after-ages. They look'd on the world as the true Babylon, from which the Voice from Heaven directed 'em to depart,

retarded by Pleasure.

that

Of Sacraments in general. Part I. Cha 96

Rev. 18.4. that they might not be partakers of her Sins,

and receive of her Plagues.

An actual retreat from the world being not now practicable, we must at least re. tire from it by a life as much difengag'd as can be from all finful affections: overcoming the world in the world it felf, and ferving God with fincerity in the midft of a perverse and crooked generation. This igion Cor. 7. is the advice of the Apostle. But this I fa 29. 5 foll. Brethren, the time is short. It remains that where

both they that have Wives be as tho? they have none, and they that weep as the they wept not, and they that rejoice as the they rejoic annot not, and they that buy, as the they poffess'd not and they that use this world, as not abusing it: For the fashion of this world passes away. "God vable i

Aug. de "alone says St. Austin, is to be the objector he C

" fensible things are to be despis'd. We are If that "only oblig'd to make use of them by the the I "necessities of life." Sin, according to the the Doctrine of this admirable Man, confift

properly in this; uti fruendis, & frui uten V. dis, To use the things which we should en to rea joy, and enjoy the things which we should y the To enjoy is to love the Crea as to only ute. ture for its own fake, and to place in it our not felicity. To use it, is only to make it subset note,

vient to other and nobler ends. God i is who the only being which we ought to enjoy tes. E and in whom alone we must place our hap my of

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t I. Chap. V. Of Sacraments in general.

Sins,

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pinefs. All the Creatures are only to be made use of in order to that great end. It is a fatal mistake that abundance of bad Christians lye under. The Riches of this Aug. de gag'd world possess their thoughts and affections. Doct. For these they rise early, and sit up late. 2.3,4,5.

They think themselves happy when they dit of have attain'd to a large share of them. Re-This igion comes only by the By, and takes up in inconsiderable part of their care. And s that whereas we should look upon the things of have his world coldly, indifferently, and only y mept s helps without which our miserable life ejoid annot subsist; and be hot and eager in the Ing it ontrary side, we are earnest and indefati-"God able in our pursuit after the enjoyment of sject of he Creatures; and monstrously careless it is, all the service of God, and the attainment We are f that for which we are created." Thus is by the the Divine order perverted by putting to the Creature in the room of the Creator.

confift ui uten V. The last part of our first Obligation sulden to renounce all the Sinful Lusts of the Hlesh. should y them are not understood our inclinati-Crea is to evil in general, which is the pron it ou a notion of Luft; But our inward con-God is which proceed from our brutish appeo enjoy tes. Every Man is tempted when he is drawn our hap ay of his own Lust and entic'd. pine when

Of Sacraments in general. Part I. 98 CI Jam. 1. 14, when luft has conceiv'd it brings forth Sin, and Con Sin when it is finish'd, it brings forth Death hou The enticement it felf is fo far from being the a Sin, that if refifted, it shews the power n tl of Grace, and is an occasion of Vertue. But will if it conceives, that is, if instead of reje fw Cling and oppoling, we entertain it, then ect t it brings forth Sin. Whether it passes in ract to an outward action or not, it is then fini o G Thed and intitles us to eternal Death. Si Wine is as much committed in the Heart, as by TH any actual performance. Whofoever look ause Mat. 5. on a Woman to lust after her, has committed nd So 28. Adultery with her already in his Heart, is the nto t decision of Christ himself. v its It is a mistake of Calvin, Beza, and seven allen Learned Men, that the very inclination tion t Sin, is a Sin. St. Austin has fully resolv bjects trac. lib. 1. this difficulty. " Lust, says he, is call ners'd c. 15. " Sin, because it is the effect and the P nd en id. lib. I. nishment of Sin. " He means of the fir de nupt. & io' in conc. c.25. " Transgression. " The Lust of the Fle et an Id. ibid. " is remitted in Baptism, not that it shou ius, a сар. 26.27. " be no more in us, but that it may n nd a t " be imputed to us. " " Actual Sins pa Thef " as to the Act by which they are comple wo, In " ted, but not as to the Guilt. But on t juriou " contrary fide, Lust passes as to the Gu en by " but remains as to the Act," that is, I to a W still a Being this side the Grave in the m erish. Religious Persons. And this is diligen The to be observ'd for the quieting of tent le Cro

Consciences. For not only in our loose hours, but even in our greatest devotions, being the Devil will raise strange representations ower n the Soul, and our irregular Appetites
But will ferment to a prodigious degree. But reje f we fincerely deny our confent, and rethen ect those abominable infinuations; we conles in ract no guilt, but rather approve our felves

o God, and, like a Tree shaken by the Wind, cast deeper and stronger Roots.

They are call'd the Lusts of the Flesh, beause they are rais'd in us by our Animal and Sensitive part. Had we brought no Sin is the not the world, the Soul had not suffer'd y its Union with the Body. But being seven allen into a state of Blindness, of Subjection to Passions, and of Love for perishing bjects; It is weak, and so very often im-Omnia deners'd in matter, as to be born down bita delevit una inthe Pond enslav'd by impressions of Sence. And dulgential the firm to' in Baptism Sin is absolutely pardon'd; Aug. serm. the Flet et an inclination to Evil is still left with-Apost. c. 9.

I show the world, the Soul had not suffered by its Union with the Body. But the Body bits a still delever to the still be the soul is still left with-Apost. c. 9.

These Lusts may be reduc'd to these complet wo Intemperance, and Incontinence: Both

comple wo, Intemperance, and Incontinence; Both at on topic on purious to nature; Both strictly forbidene by Religion; and Both bringing Man at is, I to a worse condition than the Beasts that the more rish.

It amongst the Enemies of Phil. 3.19.

of tender Cross of Christ, places them whose God

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Meat

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A Christian renounces all these Excesses, and looks with trembling on the Rich Man's Condemnation in the Gospel. There is no particular Crime objected to him; A great part of his Inditement is to have far'd Luk. 16.
Sumptuously every day. Not because faring 19.
Sumptuously is properly and in it felf a migh Sin. But because it is almost impossible to do it often and not to be guilty of many enormities. He eats then to no other end but to support nature, and be capable of that service which he ows to God and his eather Neighbours. He does it with thankfultiplen Neighbours. He does it with thanked to Act. 17. ome a sill things: With simplicity and indifferency, 25. is cer knowing that Meats are for the Belly, and the 1 Cor. 6. actional Belly for the Meats, but God shall destroy both 13. are not, and them: with a strict watch over himwhole elf, fearing least while he is surfeiting, the 34. our Bo lay of the Lord should come upon him una-

ble par But if large Eating is fo dangerous; Drumkinhils opetite low much more is excessive Drinking? A in odious to God, and rang'd by the Apolie amongst those which exclude from the Kingdom of Heaven. And indeed 1 Cor. 6. fnare Drunkenness is a complication of so many 10. 1 that ins, that it is no wonder if it has a pecu-le Ta ar curse. It is an unaccountable abuse of Dancii Creature good in it felf, and design'd to mellent purposes. It is an act of High reason against God by defacing his I-

mage. It is an attempt upon our Reason a debasing of Nature, a Rage, a Madnes and a door open'd by our felves to all man ner of detestable practises. Every Sin ha a peculiar degree of malignity: But non does so totally defeat the ends of Religion as Drunkenness. It weakens the powers of the Soul, dulls the mind, and robs it of its best notions. It makes the Heart hear vy and incapable of being mov'd by the Spirit of God. It leads to Final Impeni tence, provokes Lust and Fury in some and leaves nothing in others, but a little fort of miserable good nature, which God abhors and Wife Men fcorn. Should Man confider himself such as God as made him, a Noble and a Rational Creature, little inferior to the Angels, and defign'd for Eternal Felicity; he could never fall into fo unpardonable an excess. But fuch is now the decay of Piety, and Reason, that even amongst the greatest Sort of People Drunkenness grows into a custom. We glory in our Shame, and hard Drinking, as they Stile it, is no more a Practice of the Scum of the Nation, but is become the Vanity of Gentlemen. A Man becomes a Devil to another Man, tempts and destroys him, and boafts of a Victory, where the Conqueror and the Conquer'd are equally to be lamented. The Apostle tells the

1 Theff. 5-7.

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Thessalonians, that they that be Drunken, are Drunken

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Chap. V. Of Sacraments in general.

Drunken in the Night. So much Modesty had the Heathens left, as not to fuffer the Sun to be a witness to their Immorality. But as we are more wicked, so we are more impudent. It is not an enemy who does

his God this dishonour; But a Christian who publickly and in the light of the day

affronts the Divine Majesty.

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But you have not so learn'd CHRIST. Tobeuty. Sobriety is the first Lesson of his Holy Religion. The Grace of God has appear'd to all Tit. 2. 12. Men, teaching us to live Soberly in this prefent World. We that are of the day, and 1 Theff. have receiv'd Divine Illuminations ought to be Sober. "Sobriety, fays the pious Abbot apud Caffi-"Theanns is a Duty of all Ages, of all an.coll.21. "conditions, and to be indispensibly Theonas. " practic'd at all times." Let us walk then Rom. 13. honestly as in the day, not in rioting and 4. drunkenness--but let us put on the Lord fesus, and make no provisions for the Flesh to ful-

fill the Lusts thereof. The Second part of them, is Incon-

tinence, and contains all manner of Lewdness, in Desires, in Words, and in Mat. 6.26.

Deeds. Of Desires, we have seen a little before, how they are condemn'd by

CHRIST. Of Words, the Apostle is ex-Eph.4.29.

press. Let no filthy communication come out

of your Mouth. He strictly forbids, Filthi- Eph. 5.4.

ness, and foolish talking and Jesting. Where

by Fooligh, he understands after the man-

103

104 Of Sacraments in general. Part!

ner of the Hebrews whatfoever is impure and obscene. But if it be a fin to speak it is also one to hear, and a much greater to write immodestly. What will become then, at the great Day, of Writers of Plays, Songs, Novels and Romances, who have fo itrangly debauch'd the Age Corrupted the Chastity of Matrons; Be tray'd the innocence of Virgins; and have certainly on their score all the Sins which they occasion'd? How carefully ought young People to avoid theseBooks, which if ill Written, as, too many of them are, they are not worth reading : and if well, are the more dangerous, because they are fwallow'd by being fweet in the Mouth, but prove at the end bitter and corrolive in the Stomach.

Rev. 10.

But concerning Lewd actions, the Apostle has shew'd the excellency of the Grace of Christ, and the extreme purity of the Gospel. He has positively con-

Eph. 4. 5. demn'd them. No Whoremonger, no unclean Person ---- has any inheritance in

Cor. 6. the Kingdom of God. Neither Fornicators, not Adulterers, nor Effeminate Persons, shall in

herit the Kingdom of God. He has warn'd us against it. Flee Fornication, every sin that a Man does is without the body; But he that commits Fornication sins against his own Body. Because some wicked Men had pleaded for it, he shews how vain and palpable a

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Chap. V. Of Sacraments in general. 195 art nistake, it is. Let no Man deceive you Eph. 5. 6. m pure with vain words, for because of these things the fpeak. Wrath of God comes upon the Children of difereater edience. He has gone yet further and has ecome Virgin. interdicted the very mention of those Abor Ibid. v. 3. ters of ninations. But Fornication and all other uns, who leanness let it not be once nam'd among st you Age: u becomes Saints. It ought not for much ? .7001 s; Be. s to be nam'd; It must find no place in d have which the conversation of Christianson The se ought verity of our Religion shuts the very hichi venues to the coming of those fins from e, they our Tongues to our Thoughts, and from pur Thoughts to our Hearts. How open-194 . 1943 are the fwal. y do we prevaricate against those Rules, th, but who boast so frequently of our excesses in hat particular? What is there more five in common than that horrible Vanity? Mari'd Persons live in publick Adultery. The , the of the Great Offenders are so notorious, that they lare not punish the Small ones. Like fed Jer. 5. 8. purity Horses in the Morning every one Neighs afy coner bis Neighbour's Wife. Young Greeno unince in ures prostitute themselves like brute Beasts hands hat have no understanding. The riper of the riper ors not Age takes no care to restrain by their Ex-sidiling ball inwarn'd imples and Admonitions the wild Salles of Youth He gives the greatest an that

lopes of himself, who is earlier bold and

ewd; and a Sober Man can scarce be in

with the filthy Conversation of the wicked. 2 Pet. 2.7

How di

any Company, but like Just Lot he is vex'd

pleadpable a mif-

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106 Of Sacraments in general. Part! How vaft is the Difference between on manners and those of the Primiting Tertull. de Times? Women prov'd not the Infin Veland. menes of the Devil, and endeavour Virgin. not to kindle finful Paffions by the loofe and naked way of Dreffing. Chaff ty, Obedience, Retirement were the ve 1 Cor. 5. tues of the Sex. A Fornicator, or and dulterer was Excommunicated from Society according to the command of t Apostle, before the Church Excommun cated him from him the Lords Table. H was oblig'd to a Publick and a Laborio Basil. Epis. Penance, St. Basil whose two Epistles 2. cap. 21. Amphilochius have been inferred in Ibid. Body of the Greek Canons, and were t Rules of the Eaftern Church, enjoins For and fometimes Seven Years of continuant in it for a simple Fornication, and Fifte for Adultery. Nor were they reconcil tillafter a long exercise of Prayers, Ala and Fastings, those Friends of God who they had Scandaliz'd, became their Into Terrull de cessors and obtain d their Readmil Ambr. de On. pænitlib.2. A Christian then promises at his Ba cap. 10. in tism to be a Stranger to all those Obscur Paranes, ties. To prevent all impure desires ad Panit. observes the Wife Admonition of Solomo Prov. 4. Keep thy heart with all diligence; and that Job. 31.1. Job, I have made a Covenant with my E Accord to that I should not think upon a Maid. I the Vulg.

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Chap. VI. Of Sacraments in general. 107 will hate all foolish talk, and say with the Prophet, set a match, O Lord, before my Ps. 134. 1. Mouth, keep the door of my Lips; and if in an actual Temptation to the Fact it self and ready to be overcome, he will use the remedy of one who by this gave a check to Lust, and return'd Victorious. Can I do this great Wickedness and sin against God? In a Word his Motto will be that Phrase of the Apostle. They that are Christ's have Gen. 39. rucisi'd the Flesh with the Affections and 9. Gal. 5. Lasts.

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CHAP. VI.

Of the Second Obligation of Baptism.

tism is, to believe all the Articles of be Christian Faith. Observe then the adnirable order which God has established a his Church. First, to require of her children to renounce the Devil, the Vorld, and the Flesh; And Secondly, to ropose those Points which we must empace and firmly believe for the attainment second Salvation. For before we can ecapable of Divine Illuminations, it is eccessary that the Soul should be purified. I vain do we expect that the day should I 2 dawn.

Of Sacraments in general. Part] Pet. 1. dawn, and the Day-Star arise in our Hearts. till those thick Vapors which cover it are fully remov'd. Nothing is so excellent in it felf and fo fit to make us happy as Reli-

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Pfal. 92.6. gion. But a Brutish Man knows not, neither Isa. 55. 7. does a Fool understand it. The wicked must for sake his way, and the unrighteous Man his Thoughts. The power of Satan must be destroy'd, the Inchantments of the World broken, and the Lusts of the Flesh more tify'd, and then the way is made for Faith, cleared and what Religion proposes will have its

due force and efficacy.

The Soul then being thus difpos'd bya ferious and total Renunciation to all its Enemies, the Heavenly Doctrine is offerd and must be receiv'd with most entire sub mission; and this is properly Believing. For laying aside the Silly distinction of the Schools, and all the Trash which Books Un walling of Controversie have heap'd on this Subject; Faith is no more than this, an inward and fincere perswasion that whatsoever God has reveal'd to us is true: and a hearty Obedience and Conformity of our livesto

definition

II. This Revelation of God is deposited in both the Testaments, which are call'd Eminently, the Scripture, the Word, the Oracles of God, and this not only to diffinguish them from all human and proHearts. it are lent in s Reli. neither ed must Man his nust be World h mor-Faith. have its

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fane Books which they infinitely transcend; but also to inforce their excellency and Au. thority. Other writings have an inexpressible Character of vanity and emptiness; But these are Spirit and Life; and were we destitute of abundance of Arguments which we have to prove their Divinity; The admirable Gravity of their Stile, the incredible Holiness of their Maxims, and the real impressions which they Luk. 24. have on the heart, which actually burns when the Spirit of God opens them tous, auocquoiva would fufficiently do it. St. Chryfoftom com- Chryf. pares them to a Golden Mine of which the Hom. 5. smallest dust is valuable; To a Treasure Hom. 1. of which the smallest Jewel is enough to ad pop. Anenrich us; To a Magnificent Feast Hom. 60. which can fatiate the most Hungry. In in Gen. an excellent Epistle of St. Ambrose to Sabi- Amb. nius, that Father bleffes those happy hours Epist. 41. which he fpent in Reading the Scriptures. He tells him, that when he thus is alone he is far from being alone. That they are a Paradife where God is walking as he did in that where Adam was. Genesis, says he, is a Paradife where grow the Virtues of "the Patriarchs. Deuteronomy is a Para-"dife where the Commands of the Laws "flourish. The Gospel is a Paradise where the Tree of Life brings forth good Fruits, and reaches to all the World those

Precepts by which we Live. the bread of life by which he sout shall live for en

Of Sacraments in general. Part 1 IIO We may fay then with the Prophet, Pfal. 50.1. The Mighty God, even the Lord has spoken, and called the World from the rising of the Sun to the going down thereof. This voice of his founds in the Sacred Books which he has trusted with his Church, and notwithstanding a long succession of Ages and Revolutions, has been preferv'd entire, The Woman of Samaria is the Figure of the Church, who after that Divine Confe rence with CHRIST, where he spoke to her of the Heavenly Gift, and of that Water which takes away the thirst of the Soul, runs to announce him to her Towns Men. Thus the Church who has receiv-14. 29. Rom.3.2. ed the old Testament from the Fews, to whom were committed the Oracles of God, and 2 Cor. 5. the New from the Apostles, to whom was 10, 19.

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committed the word of Reconciliation; Shews them to her Children; Leading them to Drink at those pure and uncorrupt Springs, those healing Waters, ever full and ever flowing, which restore the Soul to its Native Strength and Beauty.

Tis a vast inducement to embrace the Holy Scriptures," that they are able to make us Wise to Salvation thro' Faith which is in Christ Jesus. That they are prositable for Doctrine, for Reproof, for Correction, for In-

2 Tim. 3. struction in Righteousness: and that by 15. and them the Man of God is perfect, and through ly furnish d unto all good Works. The Christi-

× may be

Chap. VI. Of Sacraments in general. art 1 Christian then ought to receive them with Ps. 119. ophet, joy, embrace them with fincerity, and 97,99. Spoken, make them the care and study of his life. of the This the Fathers look'd upon to be of fo in-Voice dispensible an obligation, that there is which fcarce any duty urg'd in their writings with d notmore vehemency than this. ges and St. Hierom observes that in his days not entire. only the best of Men, and those who live ure of "Solitary lives; But even Women read the Hieron. in Confe. "Scriptures, and learned them by heart, Pf. 133. fpoke "perfwaded that they grew much the betof that "ter by it. " Sr. Ambrose affures him who Amb. in of the makes the law of God his Meditation, that Pf. 118. ownfthe Mercy and Grace of God will always accord to receivbe present to him, that he may attain Efews, to ternal life. " When we pray, fays St. Au- Aug. ferm. od, and "fin, We speak to God. When we read 112. de temps. om was "the Scriptures, God speaks to us. The x Shews "reading of the Sacred Books informs the nem to "mind, and taking one off of the Vanities of prings, "this world, brings him to the love of d ever "God As the Body is fed with Meats its Na-"fuitable to its nature, So is the Inward "Man with the Divine word. It is then ce the "of an extream importance for them who to make "can read and understand the Sacred Books ch is in "to do it earnestly." But nothing can be ible for added to what St. Chryfostome has left us. "

"I exhort you, fays he, and will never

"cease to do it, that you should not think

"it enough to hear with attention what

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The

. Of Sacraments in general. Part I 1112 is deliver'd to you here; But that when "you are at home, you would exercise you "felves continually in reading the Sacred Chrys.conc." Books. This I urge inceffantly to all in 3. de Laz. " my private conversations. Let none of " fer fuch Frivolous and Sinful pretences "as these. I am a Lawyer and must plead "at the Bar; I am employ'd in the City "business; I have a Trade to mind, a Wife "and Children to keep; and a Family to " maintain. I am a Man of the World "Reading in the Scriptures is not my Pro-"vince. It belongs to them who having "renounc'd the World, and inhabiting "the Tops of the Mountains, lead a Re "ligious and Solitary life. What? Mut "business hinder thee from reading the "Scripture? Away with this! Thou art " more oblig'd to read it, than any of them, " For they who have given over pleading " and built Cells in the Wilderness, having " nothing to do with other People, enjoy " a Marvellous Tranquility. They apply "themselves to the study of a Heavenly "Philosophy, and being in a fafe Harbor, " are free from all dangers. But we who "are at the Sea beaten with perpetual

Vide totum locum.

"Storms, and under an unhappy necessity " of falling into innumerable Sins, stand in need of the help and comfort of the Holy "Scriptures. cease to do it, that you had

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oun the when But the Scriptures are properly the obfe your ea of our Faith, and the Bleffings of Chri-Sacred tianity are only bestow'd on them, who incerely believe; yet being in themselves o all in one of. aftly diffuse; Hereticks from the begining, wresting them to their own destruction, 2 let. 3. etences t plead nd the Ignorant part of the world not be- 16. g able to read them; The Church of e City a Wife od thought fit to gather together those nily to rincipal, Fundamental Truths, which are World an absolute necessity to Salvation, and ny Proollect them into a short Form, which the having leanest capacity might easily retain. A abiting onfession of Faith which is admirable, a Re and appears to be the work of God in thefe. ? Mult vo respects. First, Its Brevity and Clearng the es, by which it is fitted for every Man's hou are emory. Secondly, Its comprehensiveness, all of them, e substantial Truths dispers'd thro' the eading cred Books being contain'd in, and redu-having ble to those heads of which it is com-, enjoy s'd. Its great Antiquity has made it to y apply attributed to the Apostles themselves; eavenly d this opinion receives some weight from Harbor, Paul, who speaks to Timothy of a Form 2 Tim. 1. we who found Words, and to the Romans of a Form 3.

erpetual Doctrine which was deliver'd them. But 17. ecessity at upon their disposition, every one of kis berrion tand in em pronounc'd an Article of it, as Leo Leo. Epif.
ne Holy e First seems to affirm, is altogether ad Pulet.

000-12 But

oundless. This is certain that it was us'd August. the whole Christian World; That it

was

Of Sacraments in general. Part I. 114 Terrull. de was explain'd by the Bishop to them who Bapt. St. were to be Baptiz'd; and that they were Cypr. Epis. oblig'd to recite it before their admission ad Fanu. Euseb. in to Baptism. From thence to this day is the bis confess. tothe Coun. question put to the Catechumen, dost thou believe in God the Father, Maker of Heaven, of Nice. Leo. Epis. &c. who presently answers, All this I firm. ad Flav. Con. Laod. ly believe. So great was the Veneration of the An-Nicen. Conft. cients for that Creed, that to recite the Chalced. Symbol, and to recite the Faith were terms Convertible. Its 'Articles Coll ected by the care of the Fathers out of the Di-Eufeb. Gallican. 'vers Books of Scripture all full of Divine in Symbol. 'Mysteries," says an Ancient Bishop, All the Creeds in which the Church to fuppress the growing Herefies has given larger Explanations of the Faith, and par-Tertul. lib. ticularly the Nicen, are grounded on this. de vel. It is of it that Tertullian has faid, that "tho' virg. the Parts of Discipline are liable to alteration, yet this is the Rule of Faith, which is absolutely one, unmoveable, 'and not capable of being reformed. IV. The first Object then offer'd to our

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IV. The first Object then offer'd to our Heb. 11. Belief is the Existence of God. For he that comes to God must believe that he is. Nor is it necessary to prove that he is one, 'the very name of God being an Argument Termil. de' that there can be but one.' For what anim. c. 2. we mean by God, is a Supreme and infinite

art l Chap. VI. Of Sacraments in general. 115 n who nite Being, of incomprehensible perfections, Tertull. Eternal, Immense, Independent, &c. lib. 1.6.2. were nission which are Qualifications not to be multiv is the 'plied. oft thou

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But tho' the Divine Nature is so entirely one, as not to be capable of Multiplica- Tert. Ibid. tion as to its Substance, because he ceases tobe God if he ceases to be one; yet it admits of a Plurality of Persons subsisting in it, The Father, The Son, and the Holy Spirit. Of them it is true to fay that every one is God, and yet not Three Gods, but one God. This is the Holy, Bleffed and Glorious TRINITY, which we adore Ancient in the Unity of the Divine Nature, and Trin. Sunto which we are offer'd in our Baptism . day. and therefore the Creed having affer - in general the Unity of God by this Profession I believe in God, or in one God, as the Nicene Council reads it, and indeed as it was anciently read; Proceeds to shew that One God to be, The Father, The only begotten Son, and the Holy Spirit: Whatsoever is join'd to these three Articles being only the Qualifications and Works attributed by the Scripture to these Three Divine Persons.

And indeed what is all this but the plain (a) A&. and repeated Affertion of the Sacred 17.24. Writings? For the same Heavenly words 20. Heb. which affirm God to exist, (a) and that 11,6.8c. God to be One; (b) Affirm also positive- (b) Deut-

1y 45.6.8c.

Of Sacraments in general. Part I 116 (c) Rom. ly the Father to be God; c The Son to be 1. 7. Gal. God; (d) and the Holy Spirit to be God 4. 6.86. (f) In vain Reason pretends to struggle (d) Joh. 1. against Revelation; Fancies Contradiction 1. Rom.9. ons; and instead of bringing into Captivi. 5. Sc. (f) Ad. ty every thought which exalts it felf against the Knowledge of God, strives to graft what is infinitely above its reach. 10. Heb. 9. 14. 86. As this Creed is the Foundation of Religion, fo is the Holy Trinity the Founda tion of the Creed. This is not the Faith of a particular Age or Country. Itis that of the Catholick Church, that is, of the whole Christian World. It is that of the Apostles, Martyrs, and Confessors; Euseh. Which we have receiv'd from the Bishops who apud Socr. went before us, fays the great Eusebius; in lib. I. cap. 8. which we have been Baptiz'd, and Baptize al Synod. others, fay the Fathers of feveral Coun-Hierofol. Synod. cils. Tyrent. Concil. Constanti. V. The First Person then of the Blessed Trinity is the Father, a Name by which Jam. 1.17. he is known to us, not only because every good and every perfect gift comes from him, Isa.63.16. who is the Principle of our Being and Prefervation, having over us the Authority, and dealing with us, with the tenderness of a Father; But also because he is the Father of our Lord Jesus Christ by an Eter-Rom. 15. nal and unutterable Communication of 6. Mat. 18.35. the Divine Nature. Joh. 5.17. We &c.

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Chap. VI. Of Sacraments in general.

We believe of him that he is Almighty, Gen. 17.1. an Attribute which really implies all the rest, and is enough to make us stand in awe and fin not, if we feriously consider it. shews the Father to be the spring of all Authority and power, the only Potentate, 1 Tim. 6. the King of Kings and the Lord of Lords. 15. There is no refifting, or opposing him. The whole Creation is Subject to his Laws. What soever he pleas'd that he did in Pfal. 135. Heaven and earth, in the Sea and all deep places. 6. And because he is the Author of all things, The Maker of Heaven and earth, Creation is the refult of Omnipotency. It supposes Gen. 2. 1. an Infinite Agent, who calls the things that Rom. 4. are not as tho' they were. Heaven and earth 17.

an Infinite Agent, who calls the things that Isa. 45.12. are not as tho' they were. Heaven and earth 17. are taken, in the Sense of the Hebrews, For whatsoever exists: Whether it be a Spiritual, or Material, or partly Material and Spiritual Being: All things visible and invisible, as the Nicene Council expresses it. And therefore the Heavens, the Heights, the Angels that are his Hosts, the Sun and the Moon, the Stars, the Heaven of Heavens, the Waters that are above the Heavens, Men, Women and Children ought to praise the name of the Lord; For he commanded and they were Ps. 148.5. Created.

VI. The Second part of the Creed contains what we believe of the Second Person of the Blessed Trinity in three words; and in Jesus Christ his only Son our Lord, &c,

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Of Sacraments in general. Part ! In which these Particulars are to be fully receiv'd. First, his Divine. Secondly His Human Nature, both united in him By the one he is truly God, very God of very God, Begotten of the Father before all the Worlds. By the other he is truly Man, Born in time of the Substance of his Mother the Blessed Virgin. He is a Son by Reason of his Miraculous Conception. That Holy thing which had Luk. 1.35. be born of thee shall be call d the Son of God: His Mission and Sanctification. Say you of him whom the Father has Sanctiff'd and sen Joh. 10. into the World, thou Blasphemest, because! faid I am the Son of God. His glorious Rom. 1.4. Refurrection. Declar'd to be the Son of God with power by the Resurrection from the Dead. His Exaltation at the right hand of God. For unto which of the Angels said Heb. 1. 5. he at any time, thou art my Son, this day have! begotten thee? But he is an only Son because he has being before all the World, is Co-

But he is an only Son because he has being before all the World, is Co-existent and Coeternal to the Father. In the beginning was the Word, and the Word was God. The same was in the beginning with God. Because Phil.2.6. he is equal to the Father. Who being in the Form of God thought it no Robbery to be equal with God. Because Works which none but God can do are attributed to

him. By him were all things Created that

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Chap. VI. Of Sacraments in general.

that are in Heaven and that are in Earth. All things were Created by him, and Col. 1.15. for him, and he is before all things, and by and Foll.

him all things confist. Because the Sacred name of God is given him after a manner incommunicable to any, but God himfelf.

Of whom as concerning the Flesh Christ came Rom. 9.5. who is God bleffed over all for ever. The true 1 Joh. 5. God and Eternal Life. Being then the Son 20.

of God by an Eternal Generation, he has assum'd our Nature. and this is that Mystery which without Controversie is so

great, and Venerable, God was manifest 1 Tim. 3. in the Flesh, Perfect God and Perfect 16.

Man of a reasonable Soul and human Flesh

subsisting. He was call'd JESUS, the Luk.2.21. Name declar'd by the Angel before he was

Conceived in the Womb. It fignify's Saviour,

For he was to fave his People from their fins. Joh. 1.41. He was the CHRIST, that is, the Messias, the Anointed, he that was to come, whom even from Adam the Patriarchs

Figur'd, the Prophets Announc'd, the feveral parts of the Law represented, the Heathen World expected, and John Baptift preceded. Who by Signs and Won-

ders, by his Holy Life and Doctrine came to reclaim Men from their Errors, and by his Death and Sufferings to make them capable of Pardon here and Eternal hap-

piness hereafter. The Unction which he was inaugurated with, was not that

Sancti-

Of Sacraments in general. Part!
Sanctified Oil, by which Kings and Priefs

Were Separated from the Common People;

Act. 10. But that effusion of the Holy Spirit and

Power, without Measure, By which as a ProJoh. 3.34. phet he declar'd to us the will of his Fa-

ther, as a Priest offer'd himself a Sacrifice for us; and as a King took into his hands

the Government of his Church.

Hence he is our Lord, by an Immediate Independent, Absolute Power, as he is God with the Father; and therefore called IEHOVAH in Scripture. Tous there Isa. 8. 13, is but one Lord Jesus Christ by whom are all Hof. 1. 7. things. He is the Lord of Glory. The Jer. 23.6. King of Kings and Lord of Lords. Or by a 1 Cor. 2. Communication of it to his Blessed Huma. nity. Thus the Father has given him Rev. 19. Authority to Execute Judgment, he is the Joh. 5.27. Son of Man. He'has Crown'd him with Gla-Heb. 2.7 ry and Honor. All power is given him in Mat. 28. Heaven and Earth. To this end he did Rom. 14. rose, and reviv'd, that he might be Lord both of the Dead and the Living.

VII. The Divinity and Humanity of Christ being afferted, The Creed proceeds to shew how he was made Man Joh. 1.14. For the word was made Flesh and dwelt among 1 Tim. 1. us. This is a Faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save Sinners. He was conceived of the Holy Ghost, born of the Vir

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gin Mary. He took not on him the nature Heb. 2. Priests of Angels, but the feed of Abraham he took. 16. People; People; of Angels, but the seed of Abraham he took. "it and When the fullness of time was come, God sent Gal. 4. 4. forth his Son made of a Woman. Thus Mary a Pronis Faof the race of David was so highly favour'd and fo Blessed amongst Women, as to be acrifice hands he Mother of the Holy Jesus. But as the Son of God in Heaven had a Father and rediate. 10 Mother; so in Earth he had a Mother he is and no Father. But he could not proceed from, or be the refult of a Carnal Mixture. ore cal-He was conceiv'd by the Holy Ghoft. And Luk.1.35. us there phen the days were accomplished that she should are all v. The

he deliver'd, She who was before, and ever after a Virgin, brought him forth in Beth-Luk. 2. 7. lehem the City of David. Thus the admira-

ble Prophecy was fulfill'd, Behold a Vir- 1sa. 7. 14.

gin shall Conceive and bear a Son and shall call Mat. 1.23.

his name Emmanuel, which being interpre-

ted, is, God with us.

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But the Soul of the Messias being to be 162.53.10.

made an Offering for Sin, the Chastisement of our Peace was upon him, and the Lord laid on him the Iniquity of us all: He was Wounded for our Transgressions, and Bruis'd for our Iniquities. He suffer'd under Pontius Pilate the Roman Governor. He that knew no Sin 2 Cor. 5.

was made Sin for us, running a long course 22.

of Grief and Ignominies.

He became Obedient to Death, even the Phil. 2. 8. Death of the Cross. He was Crucify'd. He Isa.53.12.

pour'd out his Soul unto Death, and was num-

work in ber's

IQI Partl. 122 Onton sale Of Baptism. ber'd with the Transgressors. In the Company of two Thieves, those very People whom he Dan.9.26. came to fave, Curling and Reviling him. H Eph. 5. 2. was cut off, but not for himself. But gave himself for us an Offering and a Sacrifice of freet fmelling Savor. Not sill lons lion 1 Cor. 15. Thus he Dy'd for our Sins according to the Scriptures. And therefore not only Cru 3. cify'd, but also Dead. There was a real se pararion of his Soul from his Body. He Luk. 23. commended his Spirit into his Father hands, and having cry'd with a loud Voice Mark. 15. he gave up the Ghost. of world He descended even to the last degree Humiliation. He was Bury'd. A just Man bega'd his Body and laid it in his own Tomb Another having brought before hand a mix ture of Myrrh and Aloes and wound it in Linne Joh. 19. Cloths with the Spices, as the manner of the Fems is to Bury. An only to hod only He descended into Hell. His Body being laid in the Grave his Bleffed Soul went in to those places, where the Souls of the Jul are deposited, in order to a speedy Reuni on; according to that famous Prediction Pf. 16. 8. of David, affirm'd by St. Peter to be spoke Act. 2.25. of him, and verify'd in him. Theu wilt m leave my Soul in Hell, nor fuffer thy Holy on to see Corruption. Accordingly the Third day he rose again from the Dead. No matter of Fact can b better attested, and more fully circumstan

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Of Baptism. Part 124 Heb.2.10. Captain of our Salvation made perfect thro Eph. 4.10. Sufferings, ascended up far above all Heaven As a reward of his incomprehensible Hu Phil. 2.9. miliations, God has highly exalted him an given him a name which is above every name That in the name of Jesus, every Knee should bow, of things in Heaven, and things on Earth and things under the Earth, and every Tongs should confess that JESUS CHRIST Lord to the Glory of God the Father. death of Christ is a security against theter rors of Conscience by that absolute Pardo of Sin, which he has obtain'd for us. H Refurrection is an invincible proof of a other and a better life, and his Ascension an earnest to us of that Glory which Go has promis'd his Servants. He is there then, and the Heaven mi receive him, until the restitution of all thing There he fits at the right hand of Godt A state of Dominion Father Almighty. Power, Glory, Majesty and Felicity. From thence he dispenses Mercies and Judgment rewards his Friends, and punishes his nemies. An honor which no Created B Heb.1.13 ing can pretend to, For to which of the A gels said he at any time sit on my right hand and due only to the Eternal Son of Go Pf. 110.1. The Lord said unto my Lord sit thou on Act. 2.34. Right hand. To him therefore we fendo Prayers, Praises and Adorations, as too God, our King, our Mediator, our Hig

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Priest, Who when he had by himself purg'd Heb. 1. 3. our Sins, sat down on the Right hand of the Majesty on high. Who is able to save the ut-Heb. 7. termost them that come to God by him, seeing 25. be ever lives to make intercession for us.

From thence he shall come to judge the Quick and the Dead. This same Jesus which Act. 1.11. s taken up from you into Heaven, shall come n like manner, as you have have seen him go nto Heaven, is the voice of an Angel. Beold he comes with Clouds, and every Eye shall ee him; is that of St. John. Hereafter shall Rev. 1.7. ou see the Son of Man, sitting on the Right and of Power and coming in the Clouds of Mat. 26. Heaven; is that of CHRIST himself. 64. The reason of it is this, that God has ap-Act. 17. ointed a day in the which he will judge the 31. Vorld in Righteousness by that Man whom he as ordain'd. Accordingly he shall come in Mat. 16. he Glory of his Father with his Angels, and 27. hen he (hall reward every Man according to his Vorks. The magnificence and terror of hat Judgment none can express. He-shall end his Angels with a great found of Trumpet. All Nations shall be gather'd efore him. The Books shall be produc'd, consciences laid open, the Counsels of the earts made manifest; and the Irrevocale sentence shall pass. For the wicked to Mat. 25. ointo Everlasting Punishment; But the Righ. 46. ous into life Eternal.

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VIII. The Creed having propos'd what we must believe of our Lord Jesus Chris comes at last to the Holy Spirit. I BE

Mat. 28.

26.

Joh. 15.

I Joh. 5.7. LIEVE IN THE HOLY GHOST He is the Third Person of the Blessel Trinity, who with the Father and the Word bears Record in Heaven; and in whose name we are Baptiz'd here of Earth. He comes from the Father and the Son, not by way of Generation, for he is not a Son, nor by way of Creation for he is not a Creature; But by an Eter nal Procession from the Father and the Son, by which the Divine Nature is from all Eternity communicated to him. Tha he is a Person, is evident by his making in tercession for us, searching all things, Com manding, Comforting, Pleading for us, Re proving, Guiding, Speaking, Dividing his gift which are all Personal actions. That he God with the Father and the Son is invinc

Tob 26. 13.Gen.I.

Pial. 104.30.

First, From those Works Attributed to his none but the Eternal God can do, such Creation and Preservation. Secondly, From the Great and Incommunicable Qualific tions of God afcrib'd to him, fuch as a Eternity, Immensity, Omniscience, Om presence, &c. Thirdly, From the Concept Heb. 9.14. on of Jesus Christ wrought by the Ho

bly prov'd by those Arguments whichth

Fathers collected out of the Scripture

Luk.1.35. Ghoft. Fourthly, From the Nature of

Mat. 12, 31.

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Chap. VI. Of Baptism. Part I Sin committed against him declar'd to Mat. 28.6 'd what be unpardonable. Fifthly, From our 1001.6.9. Dedication to him in Baptism. Sixthly, 1 Cor. 3. Chris From confecrating us and making us the 16. I BE HOST. Temples of God. Seventhly, From the 2 Cor. 3. Bleffed Sacred name of God given him in Scrip- 15. Sc. and the ure after a Manner incommunicable to and in any Creature whatfoever. nere on He is a Spirit of Holiness and Truth; 1 Cor. 12. ner and Of Joy, Peace and Comfort. He inlightens 7, Sc. tion, for the Mind and purifies the Heart. He is 2 Pet. 1. the Principle of Unity and Order in the Joh. 20. Creation Church. By him are Prophets inspir'd; 21. Act. 13.2. in Eter and th Apostles call'd; Bishops Ordain'd; Pri-Act. 13.2. vate Christians Converted, Sanctified and is from Tha Seal'd unto the day of Redemption. To the belief of the Holy Ghost succeeds eking in s, Com that of THE HOLY CATHOLICK CHURCH. And this justly; For by one 1 Cor. 12. us, Re his gifts Spirit we are all Baptiz'd into one Body, and 13. hat her have all been made to Drink into one Body. The invind outward Order and inward Sanctificahichth tion of the Church is the Work of the Holy Spirit. The Church is properly The Act. 4. 32. ripture d tohin Multitude of them that believe, that is, all fucha they who tho' of different times, Nations, y, From Places and Languages; yet make but one ualific and the same Society, who have receiv'd chasa Baptism and Professto believe in CHRIST, , Oma Continuing stedfastly in the Apostles Doctrine Ast. 2.42. oncept and fellowship, and in breaking of Bread, and ne Ho in Prayers. No other Marks has God given e of th

18.

This Church is One, and can be but One,

Eph. 4.4. There is one Body and One Spirit, even as you are call'd in one hope of your calling. ONE by its unity with Christ our Head, and with the Apostles on which it has been founded, Jesus

Christ being the chief corner Stone. ONE 1 Thess.4. in the Unity of the same Faith and Hope, 7.

of the fame Charity and Peace, and of the fame order and Government, This Church

is Holy, as confifting of these whom Pfal. 93.5. God has call'd from Idolatry and Unclean-

ness, and by their Baptism are become Ho 2 Cor.7.1. ly to the Lord, By exercifing Holy Du-Mark. 16.

ties, Offices, and Ministeries: By persuading, teaching and helping its Members h Mat. 28. perfect Holiness in the Fear of God. This 19.

Church is Catholick, As to its extent, not Mat. 16. confin'd to any particular place or Nation but diffus'd every where: As to its Dura tion, For in the vast Revolutions of times

shall be preserv'd, and the Gates of Hell sha

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not prevail against it. As to its Doctrine, which if it be not the fame now and to the end as it was at the beginning, may be the particular opinion of some Sect of Christians, and if it does not affect the Foundation is charitably to be born with; but is not the Doctrine of the Church, it being of that as of Jesus Christ himself, the same to day, Heb. 13.8. yesterday, and for ever; and the Faith of the Mystical, being as the Natural Body Heb. 9.28. of Christ, the One Once offer'd; the Jud. 3.

other ONCE deliver'd to the Saints. THE COMMUNION OF SAINTS is a necessary consequence of the belief of the Catholick Church. It is not only a Communication or liberal Distribution, as some

very Learned Men have thought, to the necessities of the poor; such as is describ'd

in the Acts, When the Believers had all things Ad. 2.44. common, and Sold their Possessions and goods and parted them to all . Men; But it also reaches further and is directed to far greater ends. Nor is it an Application of the

Merits of Saints to those who are not such.

ly Du A proud and Dangerous opinion whence refused frung the Doctrine of Indulgence. For * hers to none is Sav'd by his own, much less by other Peoples Merits; and all the difference between the best and the worst of us benefit ing only the Grace and Mercy of God.

But it clearly evidences that Principle of times Life, by which the whole Body of Christi-Hell sha is united to Christ their Head; By

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become capable again, of receiving his Gracious Promifes. The first Remission is granted in Baptism. The second is not deny'd to a true and unseigned Repentance: Both as all other Blessings of Christianity to be had in the Church, and no where else! To her only being trusted the power of Mat. 18. admitting Proselites, and once admitted, to 18. Joh. 20. bind and to lose, to remit and to retain Sins. 23.

But if the Spirit that rais'd up Jesus from Rom. 8. the Dead dwells in us, he that rais'd up Christ 11. from the dead shall also quicken our mortal Bodies by his Spirit which dwells in us. And therefore we believe THE RESURRECTION OF THE BODY. He that denys this, does Ma err, not knowing the Scriptures nor the Power Joh. 11. of God. Christ is the Resurrection and the Life: 25. Col. 1. The first Born from the Dead. The first fruits 1 Cor. 15. of them that Slept. Our Redeemer shall stand 20. at the latter day upon the Earth, and our Eyes Job. 19. shall see him. He will repair our Youth as the Eagle, and will raise our mortal Bodies to the utmost perfection. So when I Cor. 15. our Corruptible shall have put on Incorruption, 54. and our Mortal (ball have put on Immortality, Death shall be swallow'd in Victory; and as we have ferv'd him in our Souls and Bodies, we shall with them live and Glorific him for ever.

But not only the Just, but also the Unjust shall rise to be punish'd in their Souls
and Bodies. We shall all stand before the Rom. 14.

Judg-10.

Part I. Of Baptism. 132 Judgment Seat of Christ. We must all ap. 2 Cor. 5. pear there, that every one may receive the things done in his Body, according to that he Joh. 5.28, has done, whether it be good or Bad. hour is coming in the which all that are in the 29. Graves shall hear his Voice, and shall come forth, they that have done good unto the Refur. rection of Life, and they that have done evil unto the Resurrection of Damnation. The Creed concludes by the Belief of (me THE LIFE EVERLASTING which is the conlequence of Returrection. It is a state of De incomprehenfible Felicity. It excludes by Rev. 21.4. Pain, Labor, Misery and Want. the shall be no more Death, neither Sorrow nor Spel Crying. Neither shall there be any more Pain, pun Phil.3.21. for the former things are pais'd away. Our pre 1. Cor. 15. vile Body (ball be fashion'd like his Glorion; his Body. It shall be rais'd in Power and Glory. Our Soul shall be exalted to an amasing Sce Perfection. We shall see God Face to Face, 1 Cor. 13. we Shall Know even as we are Known. Our ver life perfections shall be clear and Serene, free 12. tick from error and delufion, perpetually conwh versant about that Divine Beauty which is on ' always Old and always New. Our de-Aug. Conout fires shall be enlarg'd, and ever fatisfy'd feff. with fresh joys; and the whole Man every way fitted to be an inhabitant of that Kingdom which the Father has prepar'd for the Bleffed, from the Foundation of the World, That

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It is not fo with the Wicked. They are Cursed from the Father, and forc'd to depart Mat. 25. into the Everlasting Fire prepar'd for the De-41. vil and his Angels. Their Bodies are made Immortal, that they may be capable of fuffering Eternally. Their abode is in Flames that are never quench'd, and the Rev. 14: smoak of their Torment ascends for ever and 11. ever. Their Soul is the Seat of Horror. Despair and endless Sorrow, All express'd by the Worm that never dyes. and because Mark. 9. they refus'd to know God, and to obey the Go. 44. spel of our Lord JESUS CHRIST, they are 8, 9. punish'd with Everlasting Damnation from the presence of the Lord, and from the Glory of his Power.

The Conclusion then of the Creed is the last
Scene of Man's life. These shall go into E-Mat. 25.
verlasting punishment, but the Righteous into 46.
life Eternal. To this, and to all the other Articles we owe a firm and constant belief, which is so considerable a part of the Terms on which Salvation is granted, that with-

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CHAP. VII.

Of the last Obligation of Baptism.

I. HE last promise of our Baptism is. to Keep God's Holy will and Com. mandments and to walk in the same all the days of our life. For indeed what has been faid is an introduction to this, and our ownexperience will convince us, that when our Eyes are open'd, and we have confider'd what we are, and to what end we are in the World, we must naturally fall into that, which Penitent Solomon calls the Conclusion of the whole matter, to fear God and keep Eccl. 12. his Commandments. This was the plain anfwer of CHRIST to him who defir'd to know how he might attain Eternal life. Mat. 19. If thou wilt enter into life, keep the Commandments. We are here in a State, and under the Obligation of Obedience. Every part of the Creation receives the orders of the Creator. Much more is Man oblig'd to it, in whom Nature and Religion conspires to affert the Power of God over him. There is no way to happiness but this, and the duty is so indispensible, that the Word Incarnate declares of himself, that he came down from Heaven, not to do his own Will, but

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but the will of him that sent him. In this, Joh. 6. 38. says St. Austin, "lies the difference between Aug. adv. "the first and the second Adam, that this lib. 3. cap. "last sav'd us by doing the will of the Fa-20. "ther; and the other ruin'd us, by doing "his own, and not the Will of the Creator."

The excellency of these Commands appears, First, From their Author, God himfelf, who has founded them for ever. the Emanations of God are like God, Holy and Just. The Greatest Authority which can be given to any thing, is its Conformity with the Divine Being, who is Effentially Good and True. and a Declaration, on that very account that it comes from God, exceeds all other Institutions whatfoever. Secondly, From their own nature, nothing being either so highly Ratioal in it felf, or so Beneficial to us, as the aw of God. It is that Eternal and Unchangeable order which gives a distinction to Good and Evil, makes fo great a part of our Constitution, is our Security and Peace, and retraces in us that Image of God, which on has so strangely defac'd. In that Sence Ps. 119. the Prophet says, The Righteousness of the Te- 114.

ments are sure, they stand fast for ever and ever, and are done in Truth and Uprightness. Thirdly, From the end for which they are design'd. For they are our steps to Eter-

nal

Of Baptism. Partl 136 Pf. 19.11. nal Happiness. Moreover by them is thy Servant taught, and in keeping of them there is great reward. On this account they are Deut. 30. call'd life in both the Testaments, as being 19. Joh. here the improvement, and hereafter the 6. 63. perfection of our Nature. II. They are reduc'd by God himself in to Ten, named by the Jews the Ten Words Exod. 20. of God, and by the Greeks the Decalogni They were deliver'd on Mount Sinai in the midst of Thunders and Lightnings; The Priests and the People being order'd before to be Sanctify'd. They are usher'd by that folemn Preface by which God afferts his Authority over us, I am the Lord thy God and commands all our Service and Obed ence. For he is our God by all the title which Power and Goodness can give whom we are oblig'd to Glorify in our Bon and in our Spirit. They were ingraven 20. two Tables of Stone. The First contain our Duty to God. The Second that it our Neighbor. To these Heads is reduce ble all the Good and Evil of our lives, the one to be done, the other to be avoided and tho? not in positive and express terms yet by easy and natural consequences. The First, Thou fhalt have no other God but me, commands a real and fincere knowledgment of the only true and living He is our praise and our God. Add

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dorations of all men are due unto him, from the rifing of the Sun, to the going down of the same. We ought to walk worthy of him, with purity of heart, and a strict performance of Holy Duties. Our minds are to be fill'd with the thoughts of his infinite perfections. For he is Great, Wonderful, Merciful and Good; Eternal, Immortal, Invisible, only Wise, Infinite in Knowledge and Power, Just and True, Righteous in all his Ways and Holy in all his Works. We must believe Deut. 32. whatfoever he proposes to us, because he is 4. God of Truth, and all his ways are judgment. He can neither be deceiv'd nor dereive us. We are oblig'd to depend upon him, and to trust in him. For the Eter-Deut. 33. al God is our Refuge, and underneath are 27. he Everlasting Arms. His Providence is o be our Study and Comfort. For the eyes 2 Chr. 16. f the Lord run to and fro throughout the whole 9. earth, to shew himself strong in the behalf of contain hem whose heart is perfect towards him. It that t to be our care to have him always pres reduci ent, to order to him our thoughts, words ives, th nd works, and be directed by him in our avoided ndertakings. In all thy ways acknowledge Prov. 3.6. fs terms im and he shall direct thy Paths.

> It forbids Atheism, which none but a Fool nd the worst of Fools is capable of .The Fool as said inhis Heart, there is no God. In his Heart, ys elegantly St. Austin, for fear if he had Aug. in

oken it with his mouth, the whole Cre- Pf. 14. 1.

ation

Part I. Of Baptism. 138 ation should have given him the lye. Se. condly. A denyal or contempt of the Divine Pi. 73.11. Attributes. How does God know it, is there Pi. 94. 7. Knowledge in the most high? The Lord shall not see, weither shall the God of Jacob regard it. Thirdly, Incredulity which rejects, or difputes the Revelations made by God, call'd Heb. 3,12. by the Apostle, An evil heart of unbelief in departing from the living God. Fourthly, Im. piety which denys to God the Honor, Adoration and Obedience due to him. Who Exod.5.2. is the Lord that I should obey his Voice? Fifthly, Eccl. 9. 2. A rejecting and mistrust of Providence. All things come alike to all, there is one event to 2 Pet. 3. 4. the Righteous and the Wicked. Since the Fathers fell asleep, all things continue as they were since the beginning of the Creation.

It forbids also Polytheism, or the acknow-Gal. 4.8. ledgment of more Gods than one. Doing service to them who by nature are no Gods, Whether they are Angels, or Men, Or any Created Being. Secondly, Witchcraft, Deut. 32. Communication with Evil Spirits; Sacrificing to Devils and not to God; Giving heek 1 Cor. 10. to seducing Spirits and Doctrines of Devils. Thirdly, Superstition which is the service of God out of a flavish Fear, observing ligns, Aug. Epist. using Magical Spells, Fancying a Divine vertue in things meerly natural, as Herbs, Plants, Birds, and placing Religion where there is none. Fourthly, Hypocrify, which is a branch of Atheism, robbing God of his

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his honor, and making Piety subservient to Temporal interests. With their lips they Isa.29. 13. honor me, but have remov'd their heart from me. A sin detestable in the Eyes of God and Man!

The Second, Thou shalt not make to thy Jelf any graven Image, &c forbids not only Idolatry, but also whatsoever either directly, or indirectly has a tendency to it. To prefume to make an Image of the Eternal, Immense, and Invisible God, is an execrable enormity. You heard the Voice of Deut. 4. the Words, but saw no similitude, only you 12. v. heard a Voice. Take heed therefore to your 15. 16. selves, least you Corrupt your selves, and make you a Graven Image. And tho' the Representation of Created Beings is in it felf lawful, and fometimes commendable; Yet it is totally excluded if it mixes with any part of Religion. Thou shalt not bow down to them, nor Worlbip them. No outward or inward Adoration can be pai'd to them without Crime. An Idol is nothing in the World. 1 Cor. 8. It is the Work of a Brutish Man's hands 4. who having lost the true Notions of a Deity, confines Immensity, and Omnipotency to Wood and Stone, Gold and Silver. It is the defign of a Fool, who, according to the fine expression of Lastantius, " Forms that Last. Institute. "God whom he fears, and fears that God lib. 2. "whom himself hasform'd." It is an incre-cap. 2. "dible blindness to ask of them who can-4.

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" is to be ador'd, fays St. Austin, except Aug. Epis. 119." that which is what God is himself, and that is CHRIST JESUS.

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This Precept then Commands to adore God, who is amost simple and uncompounded Essence with the utmost simplicity. For God is a Spirit, and they that Worship him must Worship him in Spirit and in Truth. Images are the Work of Men's hands, and their Worship is the result of their own inventi-

ons. Against this CHRIST has arm'dus, when

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tion. It implies a deep contempt of God, and a vast ignorance of his Word. A Swearer is really an Atheist, for whoever believes that God is, cannot but have some reverence for his Name. He is in a worse

Jam.2.19 disposition than the Devils, For they believe

and tremble; whereas he fins with fecurity. and without remorfe. This Execrable practice is grown to a prodigious height, and if not check't in time, will at last destroy us. For the Lord will not hold him guilt. less that takes his name in vain. It wereto be wish'd that many of them who are trusted with the Execution of the Laws were Men of more Zeal for Religion, and not guilty themselves of so detestable a Thirdly, All manner of Imprecation and Curfing either on our felves or others. There is not a Sin more cruel and barbarous than this. There is none betrays fo much Irreligion and Uncharitableness. A fenfeless rash Man plays with Damnation, and wishes it on himself and his Fellow-Creatures. He makes it in cold Blood a part of his Conversation, and thinks that no less can expiate every petit Provocation offer'd him. Let him feriously weigh these words of the Prophet. As be lov'd Cursing, so let it come unto him. As he delighted not in Blessing, so let it be far from him.

As he cloathed himself with Cursing like as

with a Garment, so let it come into his Bon-

Pf. 109.

Chap. VII. Of Baptism. 143 Is like Water, and like Oil into his Bones. This Precept also Commands us to Ho- Deut. 28. nor the name of God, This Glorious and Pf. 99. 3. Fearful name the Lord thy God, That Great Pl. 111.9. and Terrible Name; That name which is Reverend and Holy, with Prayers, Praifes. and Thanksgivings. It ought not to be pronounc'd, without Respect and Necessiw. He that honors God, will honor all that belong to him, the things that are spoken. and the Persons who speak in his Name. The Fourth, Remember the Sabbath-day to keep it Holy, &c. contains the most Rational Injunction that can be; which is, that fince God has been pleas'd to grant us fix days for the discharge of the Duties of our Calling; the Seventh should be fet apart, and wholly dedicated to his Service. For tho' every day we ought to adore him, and particularly in the Morning and Evening; Yet he has appointed, that in that day our time should be entirely taken up with Regious practifes. We must after the example of God, who is faid to have rested after the Creation, suspend our application to the affairs of this World, and oin with the rest of Christians in the publick Adoration of God. This I take to be Juff. Mart, the Grand design of the Commandment Apol. 2. and understood so by the Apostles and Pri-Terrull. Amitive Christians, not only to give our polog. lelves to private Prayers and Meditation

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V Part I. Of Baptism. 144 of God's word, But also to come into the Congregation of the Saints, and to pay a folemn acknowledgment to the Majesty of Pr. 95. 6. God; To Worship, Fall down and Kneel before the Lord our Maker. But if we are oblig'd to abstain from Work Fustin. much more from Pleasures and Recreations Mart. Apol. 2. I mean from those which are most unque Tertul. in stionably lawful. For those of another fort Apologet. are forbidden on any day whatever. There can be no pretence to rob God of any part of his honor; and what time is left after the publick fervice of the Church, ought to be imploy'd at home, in instructing our Children and Servants; or in private Meditation, and reading if we have none, St. Aug, in ti- Austin thinks it a less Sin to Plough on that tul. Pf. 91. day, than to Dance; he might have added, or play'd at Cards, as some of our Neighbors have taught us. What would he have thought if the Christians of his time had contented themselves to come to Church for Form-fake, once in the Morning, and spend the Afternoon in Business, Visits, and, what is much worse, in a Tayern? Let us then look on those days as the happy times of our lives; wherein we have an opportunity to fet about our Spiritual concerns, cast up our accounts with God, examine the Sins of the week that is past, arm our selves a-Fustin. gainst the temptations of the present, talk Mirt. Apol. 2. with our Families of the things pertaining to

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Chap. VII. Of Baptism.

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othe Kingdom of God, prepare our cha-Chrysof.

Ity to the Poor, and make our Court to Hom. 43.

The God of Heaven and Earth. How great Cor.

Sin is the Profanation of the Lord's day, 1 Cor. 16.

The Scriptures sufficiently discover. It 13. 6.

Impiety, Ingratitude, Sacriledge, and a Num. 15.

The bretting the ends of Religion, since it is 35. Neh.

Idain'd for the purifying the Soul, and he Isa. 56. 4.

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III. After God has been pleas'd to afm our duty to himself, he acquaints us
with that which we owe to our Neighm; and begins by our Parents, who of
l Persons in the World challenge our
matest and dearest respect.

The Fifth Then, and the first of the send Table is, Honour thy Father and thy Eph. 6. 2.

wher, which the Apostle says is the First mmandment with promise. For the reward a long life is added to it, either literally this world, or in a Spiritual Sence in the old to come. It is understood first of Parents according to the Flesh, who

the instruments of God to communicate us that Being which they have receiv'd. e are bound to love and reverence them;

ongst the sad effects of a reprobate mind be without natural affection, and God Rom. 1.

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Part! Chap. VII. Of Baptism. pritual Fathers who have begotten us in 1 Cor. 4. as from onors h ous Christ thro' the Gospel. They are our 15. re is n uides in the way to Heaven, ruling over ruction s, and watching for our Souls. We be-uh you Brethren, fays the Apostle, to know 1 Thes. 5. Son hea fake n m who labor among you, and are over you 12. bey you the Lord, and admonish you, and to esteem t. W m highly for their work sake. He that the their dues, robs God himself, nat lib other dis guilty of Sacriledge. He that despises m, despises not Man but God. Thef. 4. as ar But then all these Duties are reciprocal. 8. For athers ought to love their Children, pro-Work ing for them, giving them a Christiwho Education, not provoking them to wrath, over u hard and indifferent usage, but bringing which mup in the Nurture and Admonition of the Eph. 6. 4. alfo fl ord. Kings, Magistrates, &c. are to walk 15am. 12. e thin fore us, that is, to protect and defend us;2. to the not look upon themselves to be above those ing Tr aws which they are entrusted with; not to who oppress the Father and the Widow, not bribes corrupt justice, and be corrupted by preng tot nts, but to judge Faithfully. Masters must fear a ew themselves Kind and Compassionate, Ps. 29.14. as un frand Equitable to their Servants, knowing pleaser their Master is also in Heaven, and there Eph. 6.9. ith go no respect of Persons with him. The Quad not cations of a Bishop are divinely set down the first Epistle to Timothy. Inferior our M misters are to be Examples to the Flock, are o approv'd Ilet. 5. 3. piritu

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order and direction which himself has e Gen. 9. 6. stablish'd, deserves to lose his own. Who so sheds Man's Blood, by Man shall his Blood be shed. Blood has a voice which reache

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but he has brought us into the World, and

none but he can remove us out of it. S

just a value has he set on it, that whose

ver takes away a Man's life, except by tha

Gen.4.10. to Heaven, and calls for revenge on the Murtherer. And tho' in cases of Surprize and Inadvertency, or of a just and necessar art

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derer of himself, and Hurrys him out the World before his appointed time. The first is a spring of contentions and Blooshed. Such is that foolish Honour which the Men of this Age are so fond of to think that the least injury offer'd to cannot be aton'd for, but with the life the offender. Satisfaction is the wor Two miserable Creatures, run upon another with an incredible sury; and pe haps on the account of a filly Resection a Nasty Intrigue, or some other trisle, sha at once all their Interest, in this, and into next world. Gather not my Soul with States.

Pf. 26. 9. next world. Gather not my Soul with S. & 5. 6. ners, nor my Life with Bloody Men. For

The contrary Vertues then are commanded, Meekness, Humility, Cham Patience, love of Peace, or as the Apos

Col. 3.12. expresses it; Bowels of Mercies, Kindne bumbleness of Mind, long-Suffering, Forbed ing one another, and Forgiving one another if a Man has a quarrel against any, even

Christ forgave you, so also do ye.

The Seventh, Thou shalt not commit dultery, Secures the Peace and Honor Families; and is not only a Prohibition Religion, but even a Law of Nature. I Transgression is so hardly pardon'd ent by God who has said that he will conduct Adulterers, or by Man, who is irrecontable to so great an Injury. For Marris

Of Baptism. Partl 152 from Fornication, not in the lust of Concupi scence, even as the Gentiles do, who know no God. It commands Chaftity, which is the Pu rity of the Soul and Body, and is attain 21. Sam. 13 by a strict, humble, serious, religious and 28. 2. Sam. 11 mortisi'd Life. He who like Amnon wi not stifle but humour the approaches of dangerous Passion must perish in it. H who like David will pry into other people Houses, and let the Poyson steal from hi eyes to his heart fecures to himfelf a work of Calamities. She who like Dinah wi leave the privacy of the Family under pre tence of going to visit the Daughters of the Land, will find the refult of dreffing patching, finery, and admiring and being admir'd, to be the forfeiture of her honor and a vast addition of shame and grieft her Relations. The Devil of Uncleanness is overcome by Prayer, and uling our felves to read good Books; by modesty and retirement; by being always busie, shutting our eyes and ears to, and running from the Tempte without so much as arguing with him, St Peter makes the chast conversation of marry' Women to be a great inducement even to unbelieving Husbands to embrace Chri stianity. He would have their Finery, no to confift in modes and Fashions, the Hug Contrivances of little heads, but in the hid ib.v.4.

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den Man of the heart which is not corruptible, and of great price with God. St. Paul commands he young Women to be sober, discreet, chast, Tit.2.5.

(repers at home, good and obedient to their own Husbands, that the word of God be not blas-

hem'd. The Eighth, Thou Shalt not Steal, Forbids not only those infamous ways of robbing, so everely punished by the law of Nations; but also all manner of invading our Neighburs Property, of gerting and detainng his Goods, all deceit and injustice to Pubck or Private Persons. For it is not more wful to rob the Government than the Subd. Our Saviour citing this command, lays, Defraud not, which implies all unjust gains, Mark. 10. Vury, Vexatious Suits, over-reaching in point 19.

Trade, breach of Truft, tho unknown to im by whom we are Trusted, Immoderate ills of Lawyers, Physicians and Innkeepers, audulent Bankrupts; denying or abridging Ministers of their dues, refusing to Servants heir Salaries, and innumerable other tricks nown to his Conscience, who will seriously amine them.

By this Precept we are oblig'd to Restituon, and in vain do we hope for forgiveness om God, if we take no care to fatisfie our eighbour. It is a fmart observation of St. hyfostom, that in the Lord's Prayer we beg WR daily Bread; "Our Bread, not the Bread of the Poor, nor Bread acquir'd by fraud and injustice, otherwise it is not of God's

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The Ninth, Thou shalt not bear false witness mainst thy Neighbour, forbids that execrable Sin, which dares to use the name of the God of Truth to affirm a Lye. Whoever is guilof it, murthers the Innocent, and robs him this Estate and Reputation. He is an Atheift, who denys his Knowledge, who is the fearch- Rev. 2. n of the Hearts, and his Power, who has af-23. fird that, a false witness shall not go unpunish- Prov. 19: "The Religion of an Oath is so great, Aug. Ser. fays St. Austin, that they who adore stones 30. de. are afraid of attesting a falshood, by those verb Apost. very stones which they adore; and thou art not afraid to use the name of that God who is present, Living, Knowing, and ready to revenge fo great'a contempt? But this Precept is not confin'd only to is enormity. It contains also all the ways which our Tongue grows offensive to our leighbour. First, Ill Language, Reproaches, namous names, &c. Whosoever shall say to Mat. 5: Brother, thou Fool, shall be in danger of Hell-21. Secondly, all Slanders, Calumnies, base Minuations, &c. They walk with Slanders and Jer. 9.4. vary themselves to commit Iniquity. Thirdly, Lyes, Dissimulation, Equivocation, &c. ing Lips are an abomination to the Lord. He Prov. 12. at tells lyes shall not tarry in his sight. This Precept obliges us to be tender of our eighbours Reputation; To judge and think him favourably, and to deal with him plaincandidly, without Craft, Defign, Hypocriand Dissimulation. Judge not, and you shall Luk. 6.37.

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fevere, is the more unfortunate in this, be cause tho' he is oblig'd to the same, yet man times the Slander runs so fast and spreads s far, that it is impossible for him fully to satis fie the injured Person. The Tongue is just

am. 3. 4. ly call'd a World of iniquity, setting on fire th course of Nature; A fire not to be quench'd bu by the Tears of a ferious and lasting Reper Upon the whole, we bught to home the Truth and betray it by no means. Fe or Hope, "Hatred or Friendship, Publicke 2 Cor. 13. Private interest are no warrants against

We can do nothing against the Truth, but s the Truth.

> The Tenth and Last, Thou Shalt not cove &c. does not only fecure our Lives, Hon and Estates from actual attempts upon the but is also plac'd as an outwork, and a su ther Fence against Invaders by forbiddingt very Thoughts and Defires of another Man Possession. The Almighty settles by the every one's Property, and as in the Cafe Treason the very Imagination constitutes Guilt; so in this the Offender is try'da uch is condemn'd by the evidence of his Conscient ppose

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This Precept obliges us to be contented with that Condition in which Providence has plac'd us. A happy and an Excellent law! For a stop being put to our Lusts we are easie to our selves and to others. he great Instrument of Peace in the World. for all our disturbances from the highest to helowest, spring from this; You lust and have ot. Blessed be that restraint which makes Jam. 4. 2 s enjoy our own with thankfulness, and

ot fo much as covet what is anothers.

the

IV. But tho'the Ten Commandments are he Moral Law, or the Law of Nature; let Mankind never understood its full extent, nd was not fensible of some principal Duties apli'd in it, which are the improvement nd perfection added to it by CHRIST. Such forgiveness of injuries and admitting no evenge or hatred on any account whatfover. Love your Enemies, Bless them that Curse Mat.5.44. ou, do good to them that hate you, and pray for m which despitefully use you and Persecute you. whis that Merciful temper which acquaints Rich, that they are only Stewards of God, brusted with their Riches for the relief of Poor and the supply of their necessities. we to him that asks thee, and from him that Mat. 5.42. mld borrow of thee turn not thou away. lms, provide your selves bags which wax not d, a Treasure in the Heavens that fails not. Luk. 12. th is that plain way of Conversation which 33. ppofes a mutual fincerity, and requires not

Part I. Of Baptism. 158 the assurance of Oaths and Protestations to Let your Conver-Mat. 5. give credit to what we fay. 7.3 Sation be yea and yea, nay and nay; For whatso. ever is more cometh from evil. Such is that absolute Depending on Providence, that infallible remedy against all the cares and anxieties of Mat. 6.32. this Life. For your Heavenly Father knows that you have need of all those things. Such is that Purity of intention, by which relinquishing all other Motives, and looking up on the Praise and applause of Men as a poor and mean reward we offer all our actions to Mat. 6. 4. God, who fees in secret and will reward u openly. For Intention is to the Soul what the Ibid. Light of the Eye is to the Body. If therefore ver. 22. thine eye be single, thy whole body shall be full o Light. Such is that earnest desire of approv ing our felves to God, and, rather than fina gainst him, part with that which is most dea and necessary to us. If thine eye offend the pluck it out and cast it from thee, and if the Mat. 5. 29,30. right hand offend thee, cut it off and cast from thee, for it is profitable to thee that one thy Members' should perish, and not that thy who body should be castinto Hell. Such is that of ligation to Prayer wherein God is pleas to shew the power of humility and perseve Ask and it shall be given you, seek an Mat. 7. 7. 304 Shall find, knock and it Shall be open'd un you. Such is that fincere and entire fervio which we owe to God, and admits of a Division, no Competition whatsoever. A Mat. 6. Man can serve two Masters, you cannot serve 24.

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God and Mammon. In a word, fuch are all those Precepts of CHRIST which whoever will put to the tryal of practice, will find who great and inestimable Blessings: That Poverty of Spirit, by which we possess, and are not posses'd by our Riches. That Mournful tondition, which being deny'd the comforts of the Earth, is daily suppli'd with those from Heaven. That Christian Meeknefs, which tho' feeming to yield and be trampled on, yet establishes a real and lasting dominion every where. That Hunger and Thirst of Righteousness, ever desiring to know and Dove God, but never truly fill'd but when he will be all in all. That Purity of Heart, by which he that has this hope purifies him-

Death to the ineffable spring of Purity. Those God-like Inclinations to live in Peace our selves and to procure it to others; and That Chearful submitting to Persecutions, the Touch-Stone of Faith, and the way to Glory.

elf even as he is pure, and returns at his

CHRIST has reduc'd all the Com- Mat. 22. mandments to these two, on which hang the Mat. 22. Law and the Prophets. The Love of God. Thou Ibid. ver. halt lowe the Lord thy God with all thy Heart, 37.39. with all thy Soul, and with all thy Mind; and the Love of our Neighbour. Thou shalt love thy Neighbour as thy self. They not only include all the rest, but shew that Divine Prin-Aug. uple which makes our actions acceptable Conf. 6 God, and is that Weight of the Soul which lib. 13. M 4 dolvi

The Love of God resides in the higher Region, and moves the Nobler operations of

the Soul. But we are fo apt to be deceiv'd and are founknown to our felves, that what we call the Love of God is very often nothing but fancy and Hypocrify. But Charity,

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Chap. VIII. Of Baptism.

Mercy, Justice, Gentleness, Meekness, and forgiveness of Injuries are things obvious. ride, Envy, Malice, Revenge, Hatred, and oppression, Stare in our Faces and bring heir Conviction along with them. reCHRIST has made keeping the Comnandments the true Test of our Love. aveno other ground on which we can rely; hat God will have Mercy on us at the reat day.

CHAP. VIII.

Of the Preparation to Baptism.

DY what has been laid before you, you may eafily fee the greatness of hat New State which you enter into. What desire of you in Order to it, consists in these w Directions, First, Consider well the Obgations Contracted in Baptism. For which you, fays Christ, intending to build a Tower, Luk. 14. not down first, and counts the Cost, whether 28, &c. has sufficient to finish it, least haply after he has id the Foundation, and is not able to finish it, Ithat behold it begin to mock him, faying, this lan began to Build, and was not able to finish it? Ind what King going to make War with another ing sits not down first, and consults whether the able with ten Thousand, to meet him that

mes against him with twenty Thousand?

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rejudices against the Church, and are so the acquainted with the methods of true Piav, that their ignorant Zeal is as like to dihub you, and perhaps will do it more effefually than the opposition of others.

The design of all this is not to discourage, but other to confirm you in your undertaking. for that cannot but be excellent, which the Devil and the World oppose with so much Vehemency. It is to awake you throughly, adhewing you the danger without making less than really it is, to prepare you in such bithat you may not be furpriz'd by the Straagems of our great Adversary. It is to give ou a true and just notion of Religion, which not to be embrac'd by Halves, but requires blid and ferious endeavours. The Grace ommunicated to us by the Gospel, is of so impeakable a value, that we cannot do too much to acquire and preserve it. The adrice of St. Bernard is admirable, Si incipis, inin perfecte. When thou Beginn'st, Begin perfectly, that is, with all the care and conderation imaginable. Be strong and of good 1Chr. 22.

Courage, dread not, nor be dismay'd. If God is 13. Rom. 8. by you, who can be against you? Who shall lay 31.

my thing to the charge of God's Elect, it is God that justifies, whose eyes are upon you, whose hand is reach'd to you? Who is he then that

will condemn you, since it is Christ that dy'd, and calls you by the imitation of his holy

te, to the Incestimable Blessings purchas'd by his Death.

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II. Set then your house in order. See what debts you have contracted, and be fure to fee them discharg'd, and what you are sensible belongs to others, make no difficulty to restore. For God loves clean hands as well as a clean heart. Let me also recommend to you to give Alms to the Poor, but fecretly and with. out noise; and to this very design that God may affift you in fo important an action. The efficacy of Alms is incredible, and the Poor are excellent Advocates with God. If you have any difference, or quarrel, Let your Reconciliation with Men be the forerunner of that which you endeavour with God. I would have you also recommend your felf to the prayers of those Friends who know what you are going about. In the Primitive Church the Catechumens, of which number you are now, were instantly pray'd for. But we have loft that custom with many others, not fo much as the face of the Ancient discipline being now left us.

III. It would be much to your advantage if before you are Baptiz'd, you would withdraw into the Country for a month, less or more, with Pious Mr. N. Our Blessed Saviour spent many years in an unknown life, before his Baptism. In former times the forty days of Lent, were prescrib'd to the Catechumens as a preparation to the reception of Baptism, and they were admitted to it the day before Easter. At that time the memo-

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Chap. VIII. Of Baptism.

brated. They were then bury'd with him in Baptism, the Immersion as we have said already, being the imitation of his Burial, and the rising out of the Water, that of his Resurrection. These Primitive customs, tho' not now practic'd, are yet to be still much reverenc'd, as ways which the spirit of God taught the Ancient Christians to preserve amongst them a true respect of the Mysteries

of Religion.

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But if your Circumstances will not suffer you to leave the place where you live, be fure not to fail in these two things, First, to make choice of some Grave and Reverend Clergyman for the director of your Conscience, reforting often, and opening your Soul to him with freedom and fincerity. Acquaint him with your Sins and Follies, your Temptations, and Weakness. Conceal from him none of your Spiritual Concerns. Let him be to you a Father, a Friend, and a Guide in the way to Heaven. The Holy Jesus spoke himself to St. Paul, and yet in that miraculous operation in the way to Damascus, he sends him to Ananias. And the Lord said Act. 9.4. unto him, arise and go into the City, and it shall oc. be told thee what thou must do. To let us know that tho' God speaks never so effectually to our Consciences, and inspires us with never fuch good defigns; Yet he obliges us to go to them whom he has appointed in the Holy Ministery to watch over our Souls; who at

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the same time that we are sent to them, are also sent to us to give us their best directions.

Secondly, If you cannot fly into the Country, let your house become all that time a Solitude to you. Give and receive no Visits You want all your thoughts and hours, and can spare none for unprofitable discourses. It is only in a seperation from all external objects, and in the silence of the Soul, that you ps. 85.8. may say. I will hear what God the Lord shall

Speak. The impressions of the Holy Spirit are inconsistent with Tumult and Noise; and

in an Earthquake, or a consuming Fire, But in a still small Voice. You must wrap your Face in your Mantle, as the Prophet did, that is, your Eyes and Ears must be shut, to the vain entercourse of the World, that the Lord may call You by your name, and make you worthy of Divine Communications.

a good account, so divide the day, that your wayof living may be uniform, and regular. You must not so much consider what you do, as how you do it. It is not the multitude of our Actions which God is pleas'd with, but that inward Spirit whence they proceed, and the orderly way of doing them. The Devil is afraid of nothing so much as the Uniformity of our lives. When every part of the day has its particular duty affign'd, and no portion of it is empty; he can make no imports.

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Coun. time a Visits.

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pression on us. He will walk about indeed, but finding no door to enter at, he will quick-ly found a retreat. That incomparable rule of the Apostle, Let all things be done decently 1 Cor. 14. and in order, is much to be observ'd. It is 40. rs, and principally directed to publick Administrati-rses. It cans in the Church, but still of great use in hat you order, and will no more fuffer confusion in our private conduct. For God is the God of ord shall our Behaviour at home, than abroad in the

Strive then every day, if possible, to rife But in Adore the Blessed Trinity, in the words of Face in the Church. O Holy, Bleffed, and Glorious s, your Trinity, Three Persons and one God, have mercy vain en-upon us miserable Sinners. When you wash may call your Hands, lift up your heart to God and rthy of say, Wash me throughly from my Iniquity, and Ps. 51. 2. your Clothes address your felf thus to Christ,

turn to Give me Grace to put on the New Man, which ofter God is created in righteousness and true Holiness. When you are dress'd, then say with Eph. 4.24.

do, as the Prophet, my help comes from the Lord who Ps. 121.2. cude of made Heaven and Earth.

th, but Then go to your Closet, prostrate in Soul ed, and and Body before the Throne of Grace, adore Devil the Divine Majesty. Let God's Holy Spirit Unifor-oray in you, and inform you what to ask or of the think according to his good pleasure. A short and no method of Prayer, which I have put at the no imend of these Papers, and is wholly made

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up of his very words, will furnish you with pious defires and Refolutions fuitable to your Circumstances. But wonder not if some times your Heart feems dry, without pleafure or comfort; and your Mind strangely diftracted. Your Prayer, as long as you give no consent to the Distraction, is no less acceptable to God, who withdraws that fens. ble fatisfaction which we meet with in Re ligious Duties, to humble us and make us grow in Grace by our relistance of the evil Spirit.

When this is done, you may apply your felf to your Domestick Affairs; But still taking care not to be so intent on them as to Rob your felf of the great advantage of lifting up of your Soul to God with short but inward Prayers and returning to the Closet again to

read the Holy Scripture.

With what feriousness and Humility, with what attention and fervency is that part of your duty to be perform'd? The Fathers have often compar'd the word of God with the Sacrament of the Body and Blood of CHRIST. I desire you, Brethren to answer me, fays St. Austin, which of these two seems

vid. Greg. most excellent to you, the word of God, or the Body Hom. 17. of Christ? if you will answer truly, you must in Evang. Jay that the Word of God is of no less value that the Body of Christ. and therefore as we take all imaginable care that when the Body of Christ is administer'd to us, no part of it sould fall to the ground, so are we to be equally diligent that when Chap. VII. Of Baptism.

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when the Word of God is deliver'd to us, no part of it should slip from our heart. For he is no less guilty who carelesty hears the Word of God. than he who suffers thro his neglect the Body of Christ to fall to the Ground." As this is apply'd even to Sermons, which are to be true and fincere Explications of God's Word, and is an admirable direction to Preachers not to give, us their own Notions, or strive to make a vain Oftentation of Learning and Elo-quence; but plainly and simply to speak the

Word of God; So it is much more to be understood of the very Word it felf, as it is deposited in the Sacred Scriptures, and there-

fore if when we hear, much more when

weread it, is all our Reverence requir'd. I ting up ave known pious Persons who never read inward he Scriptures but on their Knees. I would

again to on oblige you to this, but thus much I re-

r sit down, you begin and end your Lecture

vith Adoring God, and Praying to him that hro'the Truth, Holiness, and Purity of his

od with Word, he would enlighten, Sanctifie and slood of Convert your Soul. For the Law of the Lord Pf. 1971.

o answer perfect, Converting the Soul; The Testimony wo feems the Lord is sure, making Wife the Simple. the Body

he Statutes of the Lord are right, rejoycing the you must

eart. The Commandment of the Lord is pure. nlightning the Eyes.

The Parts of Scripture which I would d fall to ave you read at this time of your prepa-

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pel of St. John, and for the Evening the Ad of the Holy Apostles. In the one you will see the Divine Precepts of Christ; In the other you will observe how they were embrac's and practic'd by the Primitive Christians Have a care not to read much, but well; that is, reflect upon and confider what is offer to you in every Verse, and when you area fected with any particular place, as God wi be gracious to you, and will give you a livel fense either of his goodness, or of your miser then give way to the Impressions of the Ho Spirit, who will take Possession of, and b degrees form the new Man in you.

V. But as you have the Benefit of public Prayers Morning and Evening, be fure neve to mils going to Church at those times. The Publick Adoration of God is fo much Super rior to any private Devotion, and the Ble fings granted in those places where God has n corded his name are fo many; that it is w doubtedly to be prefer'd to all the rest. Who the Bells are calling you, remember the words of the Prophet, I was glad when they fa Ph. 122. 1 unto me let us go into the House of the Lor

PL 5. 7.

Whenyou actually come into it, think on the I will come into thy house in the Multitude of Mercies, and in thy fear will I Worlbip towar When you Kneel in you thy Holy Temple. place before the Divine Service is begun,

Luk. 18 this Expression of the Publican, God be Me ciful unto me a Sinner. It is needless to tell yo

13.

hat your behaviour at Church is to be Grave nd Serious; and that Talk, Noise, Imperinence, desire to see and to be seen, are eally Sins against God. Should you be l'empted to any of these enormities, you ave a prefervative in these Words of Jacob, urely the Lord is in this Place. How dreadful is Gen. 28, his place! This is none other but the House of 16. 17. od, and this is the Gate of Heaven.

All the parts of the Liturgy deferve a great espect. But these I think are to be observed na fingular manner, The Confession of Sins. nd Absolution; The Te Deum or we Praise bee O God, which is an admirable Confession ffaith; The Litany; The Creeds; and the olletts, than which nothing is more vene-

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ble. If to book am buo When you are return'd from Church you ay take a Walk in your Garden, or exerleyour Self in something or other till Diner. Your Meat being Sanctified by the leffing before, take your Meal with Chearlness and thanks to God, without choice or Edation of Singularity, keeping within the ounds of Sobriety and Temperance. The Rom. 14 ingdom of God is not Meat and Drink, but 17. breousness and Peace, and Joy of the Holy wit. True Piety is ingenous to find out avs known only to God and our Selves, to actice Self-denyal in the quantity or qualiof Meat and Drink; Either abridging our d be Mo lves of what is most curious; Or accepting thout distinction what is offer'd us whether elike or dislike it.

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Conversation is to be more free. Two hours, which I think is the most you may allow your Self, must be spent either in the Family, or Garden; Or that which is best, with the Man of God of whom I spoke before. Let your Discourse be calm, open, inoffensive, and free from that outward feverity which is

Jam. 1.19. next door to Hypocrifie. Be swift to hear, and flow to speak. Have nothing to do with the faults and concerns of other Men, and be cause Gods shews in you some Beginnings to Grace, think not that the Work is done, and despise not the most miserable Creatures. Be

Rom. 11. not high minded, but fear.

> This Relaxation being over, go to your Closet and use the second method of Prayer which is at the end of these Papers. The take some pious Book of which there is s vast a quantity in this Nation. Thomas Kempis, or the Imitation of Jefus Christ; The Whole Duty of Man, the Decay of Christian Piety, and all the Works of tha Religious Author; Primitive Christianity the Life of the HOLY JESUS, Go. area cellent things. Read till you go to the Even ing Service; But as I faid before, do not to a value on Reading much, but on confidering and digesting what you Read. Would

When you return from Church apply your felf to Reading the Holy Scripture att

the manner already prescrib'd.

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At Supper the same direction is to be us'd as at Noon. After Supper, give some time to Conversation, and private concerns; and when all that is over, prepare your self to go to Bed, with some pious Lecture; Then use the last method of Prayer at the end of these papers.

When you are undressing, say in the words of the Apostle, Give me Grace to put off the Eph.4.20. Old Man, which is Corrupt according to the deceitful Lusts. When you go to Bed, Think of that Night which is coming when no Man can Work. Adore God to whom the darkness and the Joh. 9. 4. light are both Alike, and say, I will say me down Ps. 139. 12 in Peace and Sleep, for thou Lord only makest me Ps. 4. 8. dwell in Safety. When you have composed your self to rest, and committed your Soul and Body into the hands of God, end the say as you began it, with the Adoration of the Holy, Blessed and Glorious Trinity.

VI. These Prescriptions may perhaps at first tem difficult and troublesome, tho' indeed very short of what the Greatness of the Duty requires. But with a diligent use, you will find them easie and comfortable. I must not forget two important advices. The first is concerning Fasting, which, if you have strength enough, you must not omit wice a Week during this Month. This way safflicting the Body, has a wonderful operation on the Soul. It is one of those Sacri-Heb. 134 ices with which God is well pleas'd, requir'd par-16. icularly, says Leo the 1st. in those days which

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are

Leo Mag. " are near the Reception of the most Sublim

Serm. 9. de " Sacrament of the Divine Mercy". Quadrag.

The Second, is filence and as absolute Mortification of the Tongue, as you can Piety and Devotion are of the nature of the quick and generous Spirits, which if not ken very close will prefently evaporate. fault in Beginners, that they think that great part of Religion confifts in talking much of God, and in censuring them who are m Religious. Avoid that mistake, of which is hard to fay whether it betrays more Ind cretion, or Pride. Reforming your felf, an that too with Fear and Trembling is you Reforming others is none of you Endeavour to cast deep and fin Roots in the Ground; Or else the Tree w never resist the Storm, but suddenly be pull up. Live as if there was none but Goda your felf in the World; and content wo felf to be approv'd to that Faithful Witte of all the Actions of your life.

The nearer you draw to the happy da the more intense your devotion; the mo fervent your Prayer and application ought Go on then, and with a Soul full of p that God is pleas'd to call you to his Kin dom, embrace the Divine offer, never at

to be separated from his Service.

VII. I had almost forgot to tell you the the Church is the place where, and the Co gregation the Persons before whom, you ou **fes** wit ten For

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Chap. VIII. Of Baptism. Part I 175 to be Baptiz'd. They are the proper witnef-Sublime les of that Solemn contract which God makes with you, and you with God. Let no prebfolute ended shame obstruct so necessary an advice. you can For none can be imagin'd, where the duty e of thos perform'd is full of Glory. Would any one f not kep efuse to be assum'd by the King into the Laken It is . number of his Friends, and receive favours k that nd advancements from him, because the ing mu Prince does it publickly, and in the fight of o are no he Court? Such a conduct is not modefly. which out Folly, and Weakness. But here the ore Indi King of Kings commands your attendance. r felf, an He will have you to declare to all the world s is you Fake whon hat you come to embrace his Service." Cone of you sider, Says St. Cyril of Jerusalem, the Angelical Civil. Iliand fin Quire, The Lord of all things sitting, His Son erfol. Practite Diche hand The Till The Price Son jar. Care b Tree w at his Right hand, The Thrones and Dominibe pull ons Ministring". You may humble your Godan elf indeed with the thoughts of your own tent you nworthiness, and exclaim with the Prophet, I Witne hat is Man that thou hast such respect unto him? Ps. 144. 3. but to humor your Bashfulness to that degree ppy da s to fly from the Church, for fear the eyes the mo f the Congregation should be fix'd on you, ought nd be Baptiz'd in a private Room, is not ull of 10 fumility, but Pride. It is not to love God, his Kin ut your felf; and not so much to receive, as ever af fome measure to steal Baptism. Think well on these words of CHRIST. Mark. S. hosoever shall be asham'd of me and of my words 38. you th this Adulterous and Sinful Generation, of him the Co all also the Son of Man be asham'd, when he you oug

33.

Part 1

comes in the Glory of his Father with his Hoh Angels. Examine whether this is not much of the fame Nature? Not indeed a denyalof Christ, as St. Matthew Phrases it, which the fear of Torments or the love of this prefent World extracts from us; But certainly a be ginning of, and a step to it. We do not, it is true, refuse to confess him: But shame hinders us from doing it in that Manner which is more Glorious to him, and more fecure for us. I fubmit to the Judgment of my Supe riors in this and in all other Cases. But if I may fpeak my fence in this Particular, I can not think any Conversion to God to be Sin. cere, Solid and lasting, where Publick Baptism is avoided.

A Sordid, I had almost faid, a Scandalous way of Baptizing at home has of late crepting amongit us. I give it the name of Sordia, for that is really such that takes off all the De cency, Order and Reverence in the Sacred Administration. I call it, Late, For in the beginning it was not so, except in Case of Persecution and Danger of Death: and even in this last our Church Obliges the Infant or Person Baptiz'd, to be brought or cometo Church to have all the rest of the Solemnity perform'd. It was not fo in the Progress of Christianity and the Peace of the Church The days appointed for Baptizing, the Sacred Fonts plac'd every where, and the Liturgies of all Nations are against this. It is not foin the last Age, and a very great part of

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this. It is not fo now in any regular Society of Christians, tho' in other things diffenting from us. I presume to say that it has crept when the Watchmen were afleep, or in no capacity of restoring Discipline. 10 Law, no Canon, no Allowance for it. Too many will practice, but very few will dare

to defend it.

Nor indeed can it be. So ffrongare the Reasons against, so weak are the Pretences offer'd for it. The usage of the Church of God in this particular is incontestable. Church of England stiffly opposes it in all Cases, but those of great cause of necessity, and grieves t this very Hour that it is fo much indulg'd. All the Notions which we have of Baptism excludes it. For if it is a Federal Rite, an dmission to the Covenant of God, and Inorporating into the Church, is it conceivable hat this can be done in a Corner without a Monstrous Irregularity? The Priest is not Case of only as Priest the Minister, but also the nd even Publick Minister of Baptism, of the other Infant acrament, and of all the other Ordinances. le is to answer to the Church for what he lemnity loes. It is the right of her Members to be resent at all the Administrations, and one hay as well give the Holy Sacrament, Preach and Marry, as Baptize in a Chamber, which one doubts to be unpardonable violations of local field of the land of t t is not ecclesiastical Discipline.

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The Reasons to the contrary are of no force, Some are apt to fay, that thro' stiffness in that point, feveral Persons and particularly Infants will be left unbaptiz'd: The one unwilling, and the Foolish tenderness of the Parents of the other not fuffering to have it done publick. To this may be added a fuspicion, and perhaps not very ill grounded in many places, that some Intruder of another Perswasion, a Stranger and Enemy to Discipline may come in; It being almost indifferent to too many people what Communion Children are Baptiz'd in; Humor or Interest having generally more influence on their Choice than Confcience,

As for Adults; Their refusing Publick Bap. tism is a sufficient ground to believe that they are not truly Converted: It being one of the first Impressions of Grace, so to convince us of the necessity of the Duty, as to exclude all other respects; and if they are not truly Converted; they are by no means to be admitted. Concerning Infants, it is very strange that those accidents which are now so much fear'd, were not thought of for fo many hun-Did not Parents love their Childred Years. dren before this ill custom took place? And are those now who bring them to Church, more cruel than those who do not? This is all foolish and not worth any Consideration; and for those who will suffer an Intruder to creep into their House; All that I have to say is, that a fincere Religious Person is better than a thousand Hypocrites, and that the goodness and

and not the number of Profesfors is the true

support and splendor of a Church.

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Others are pleas'd to object, that in many Towns where the Clergy has no Maintenance, but what in a great Measure arises from Christnings, an indispensible necessity is the cause of their indulgence. They would not, but are forc'd to do it, by a Reason in Age and Strength Superior to all the Canons, and that is Self-prefervation. I know by a fenfible experience the Weight of the Objection. It is properly to be answer'd by the Governors of the Church, and fo many Honorable Members of Parliament, who tho' perpetually expressing a Wonderful love for us, yet have not thought, or found an opportunity to fettle a Legal Maintenance in those places where it is certainly most wanting. what is all this to Rich and Wealthy Clergymen or at least to those who can Live without the Offerings of Persons Baptiz'd?

They pretend then that what they do is out? of Condescension. A strange piece of Civility which gives up at once an Ancient, Christian, and Universal practice; Takes off the Reverence due to a Sacrament, and binds people to Conformity by the ruine of Discipline! Condescension and Moderation are indeed Vertues, but become real Vices when they are made Instruments to destroy the best con-

stituted Church in the World.

In short, when we urge the necessity of Publick Baptism, we are told that the Private

Part I. is us'd in London, where the Clergy are Men of unquestionable Piety and Learning. last we acknowledge with thankfulness to God: There being no Nation upon Earth, that can boast of such a number Eminential all those Qualifications which render a Clergy Venerable, as the Denerality of the London Di. lool But yet this must be faid that it is to be wish'd that they were most strict in that particular, and that Persons of their great Abilities cannot but be fensible what a mighty influence their Example would quickly have thro' the whole Kingdom, to remove him that intolerable abuse. he i

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CHAP. IX.

Of the Way of Living after Baptism.

I. Aving prepar'd your felf with fo much diligence to obtain the Bap tismal Grace, you must be no less Industrious to preserve and improve it. In Christianity, says a Father, non progredi est retrogredi, not to advance is to go back. You run well, let nothing hinder you that you should not obey the Truth. It was a Ceremony us'd in the Ancient Church to anoint the Baptiz'd Persons with Oil, to shew their Confecration to God, To let them Eat Milk and Hony, to evidence their Relation to him of whom it was Pro-

Gal. 5. 7. Cyprian Epif. 70. Concil. Carthag. 3. Can. 5. Tertull. de cor.

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prophesied, that he should know how to refuse Clim. the Evil, and choose the Good. To put on them Fudag. white Robes as a Teffmony of their inno-lib. 1. cence. These things tho' difus'd, all Cere Cap. 6. monies being arbitrary, and taken up or laid Aug. Ser. aside by the Authority of the Church, yet 157. are Venerable and Instructive. For you must de temp. look upon your felf as in a state of Confecration and Dedication to God. You are no more your 1 Cor. 5. own, you are bought with a price. Therefore glo-19.20. rifie God in your Body, and in your Spirit which are God's. How dangerous will it be to take that from him which has been freely offer'd him, and on fuch mighty confiderations? If he is guilty of Sacriledge, who robs God of any thing that has been devoted to his Service; How heinous will that Crime be which robs him of your felf, A Victim more precious in his Eye, than any other fort of offerings? When Clovis the first Christian King of the French came to be instructed by Remigius Bishop of Rhemes, the Holy Prelate express'd himself to him thus; Adora quad incendifti. Incende quod adorafti. Adore that Religion which thou hast destroy'd, and destroy those Idols which thou hast ador'd. Should you invert that order, and adore again those Lufts and Follies which the fire of a fincere devotion has confum'd, what will become of you, and with what Face can you look on that God, whose service you have embrac'd? Eat then Butter and Honey, that is, be wife and difcerning. Watch the smallest approaches of

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Sin. Walk purely and unblamably. Be not deluded by the fulle reasonings of some, and the ill examples of others. Preserve that innocence of which the white Robe was a f. gure. As foon as you lose it, Horror will feise your mind. Loud and Terrible will be the voice of Conscience. Like a Rich Merchant wreck't at Sea, depriv'd of all his Treafure, ready to perish in the Floods, or left Naked, and starving on Shore; Or like imprudent Adam turn'd out of Paradife, you will, but perhaps in vain, lament your milfortune, see how fillily you have been betray'd, and how dear you have bought Repentance.

That has been devoted

II. God forbid that I should fright you into

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despair, as if no hope was left of returning to God, in case you should be so unhappy. It was the error of the Novatians condemn'd of old by the Catholick Church. But I would not throw you into " a false Peace, a dan-"gerous Security, pernicious to them who give, and unprofitable to those who receive "it." The words which those Hereticks mifunderstood are very considerable. The Heb. 6. 4, first are these. For it is impossible for those who were once enlighten'd, and have tasted of the Heavenly gift, and were made Partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the World to come, if they shall fall away, to renew them again to Repentance: Seeing they Crucifie to themselves the Son of

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God afresh, and put him to an open shame. The Second are thefe. For if we Sin wilfully after Heb. 10. me have received the knowledge of the Truth, there 26. Sc. remains no more Sagrifice for Sins ... He that despis'd Moses law, dy'd without Mercy under two or three Witnesses. Of how much forer Punishment suppose ye shall he be thought worthy, who has trodden under foot the Son of God, and has counted the Blood of the Covenant an unholy thing, and has done despight to the Spirit of Grace? The

That this is understood of a voluntary Apostacy, and an actual renouncing Christianity, has been the Sence of the Fathers. Others have only concluded from thence, not an utter impossibility, but an extream difficulty of returning to God, after the violation of our Baptismal Vows. I have no ground o fear that you will ever fall into the first of those excesses, But of the second, I am oolig'd to warn you, that you may walk Cirsumspectly, and not be remov'd from your landing, by a forfeiture of the Grace of God, has not the to and out garried most

That extream difficulty of obtaining Pardon or Sins committed after Baptifin, arises from heir great Heinousness. For in what more readful terms can it be express'd, than by Crucifying the son of God afresh, putting him to pen shame, treading him under foot, counting of God, he Blood of the Covenant an unholy thing, and loing despight to the Spirit of Grace? That is, avalidating the Merits of Christ's passion, Son of Defeating the designs of his Mercy in us,

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Breaking the most Sacred and Solemn En. gagement of the World, and Banishing that Holy Spirit by which we are Sanctified, to give place to the impure fuggestions of the Devil. The Grace granted in Baptism, ise very way so great and so rare in a Person your Years, whether we consider the promifes of the Gospel, which are made directly to the Baptiz'd, and only indirectly to the Po nitents; whether we reflect on the affiftance receiv'd which fits us for their attainment; 0 whether we weigh the dignity of Sons of God which we are instated in, and the strict obli gation of obedience which we have contracted, that it cannot be neglected without the guilt of the balest ingratitude. From thence the Learned Aquinas concludes that " he who art. 2.ad 1. Sins after be has been posses'd of the Grace of the New Testament deserves a greater Punishment because he is unthankful for those wast mercie

do, the Divine help afforded him. Further comparing the Sins of a Heathen and those 24. 2æ. quaft. 10 of a Christian, he does not doubt to affirm that those of the latter, are more grievous that Salvia de those of the former, because he acts against th

which he has received, and uses not as he ought to

provid. lib. knowledge of the Truth, and dishonours th Sacrament of Faith. Before him, Salvianusth PiousPrieft of Marfeilles affures us, that aChristi an who affifts at Plays and Comedies, is more guilt ble an than a Heathen. For the' the Heathen corrupt. Your himself there as well as the Christian by the Im with pressions naturally resulting from that sort of Spe

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Spectacles; Tet he does not prevaricate against the Oath taken in his Baptism, as the other does. Before Salvianus, Gregory the Great in his admirable Morals, will have the measure of a Christian's guilt to be taken from that degree Gregor. of honor to which he was rais'd before his Fall. Mor. lib. 18.cap. 19. I dare not repeat the Doctrine of St. Chrylostom Chrys. on this very Subject. And will content my hom. 75. felf with that observation of his in another place,"that there is no Crime, no Impiety, but what chros.kom. is remitted in Baptism, without fear of ever be- 1. in. act. ing recall'd against us, But that it is not ap. fo of Sins committed after That they are a Terrul. de. double and a treble Enormity. and indeed, fays poen. c. 5. Tertullian, he fins grievously against God, who after he has renounc'd his enemy the Devil, and made God to Triumph over him, raises him up wain, and becomes his joy, by letting him to reis shoment cover his prey, and Triumph himself over God.

III. Consider then that you have put on Further the New Man, that old things are pass'd a-nd those way, and that the very thoughts of returnaffirm ing to them again, are absolutely interdicted. You have begun a Race of light, and must ainst the not suffer the Prince of Darkness to overtake ours the you. Let your life be regular and uniform; ianusth Your Behaviour ferious and modest: Your rayer fervent: your reading the Scripturehumore guilt ble and frequent: Your Charity free and fecret:
four Diversions innocent, and your Society
with such as fear God. Let nothing keep
ou from his publick Service. Let no pretacle ence what soever rob him of the Homage,
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and your felf of the comfort of Morning and Evening Devotions. Begin no affair of any importance without imploring his help. Be fure to give him all the Glory and Success of it. In all your Temptations run to himas to your great Sanctuary. Do nothing Rash ly and without confideration. Avoid that misfortune, fo common in this Age to speak before we think, which is the fpring of 6 many troublesome, and irreparable Follies Abhor wrangling in Conversation. Look up on Positiveness, Censoriousness, loud Talk ing, as real effects of Pride. Speak not of the Absent; But if forc'd to it, either excuse the Fact or the Intention; Or if neither can be done, pity the infirmity of Humane Na ture, and fee what we are, when left to our felves. Have no enemies if you can. Buti this is not possible, let your Conscience be fatisfied that your Passion, Indiscretion, or Uncharitableness has not procur'd them. I they have, you know how plain and precise the Gospel is in that particular. Manage your Estate with Prudence and without Co Behave your felf honestly and justly towards all men. As we are not born to our felves alone, do and procure to other all the good you can. Love your Relation Be true to your Friends, Sincere, Candid and full of Condescension to all the World.

IV. I do not exhort you to live without Sin, for that is impossible, but to keep you

the Divine Nature, having escap'd the Cor-

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ruption that is in the World thro lust, and besides this giving all diligence to add to your Faith Vertue, and to vertue knowledge, and to knowledge temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly Kindness, and to Brotherly Kindness Charity.... He that lacks those things has forgot that he was purg'd from his old Sins.... If you do these things, you ball never fall. This is too plainto need any fort of Commentary. A ferious Practice is the only thing required. Walk according tothis Rule and it will endear you to God and Man. Being acceptable to the one by a real Piety; and useful to the other by all the Offices of Humanity, and Religion. This is that Noble Temper which brings us to a refemblance with our Heavenly Father; An Heroick disposition and elevated State, which despising all the Gay Fopperies of this Life, aspires only at being Holy as he is Holy, and perfect as he is perfect.

VI. I conclude, and leave with you the excellent Instructions on this Subject of two great Lights, The one in the Latin, and the other in the Greek Church. The First is St. Austin, who peaks thus to Laurentius. 'Whatsoever has Enchir. been done on the Cross of Christ, at his Cap. 53. Burial, Resurrection, Ascension, and Session at the right hand of his Father, has been so done, that these things should represent the duties of a Christian Life. For because of the Cross of Christ it has been said,

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the Word of Life, by which dying to all present things, they may be confirm'd in the ope of the true Life. This St. Paul Writes of God othe Philippians. Holding forth the word of Life, that I may rejoyce in the day of Christ, hat I have not run in vain, nor labour'din vain. From those admirable Instructions taken to a Book where that Father has Collected the Rules of Holy Living spread up and wn in the New Testament, you may easily

what God requires of you. Our whole World, are, fays St. Chrysostom, is to be that our life Chryso. be free hould answer the Gospel. And St. Paul be-Hom. 2. in e him. Only let your Conversation be as be-Coriut.

s of it; ehim. Only let your Conversation be as be-corium.

It them, ses the Gospel of Christ. That you may sin-Phil.27.1.

It, that ly walk up to those excellent Directions,

nat they dishat Peace be on you and Mercy, is the ord tells arty Wish, and Prayer of

Sir,

Your Most Humble, &c.

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Part. II.

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Of the Nature of the Holy Sacrament.

S Christian Baptism is certainly riv'd from the Jewish, and that whi was a Rite and a Ceremony of admitting Pr felities to the Law is become by CHRIST Inflitution a Sacrament of Initiation to t Gospel; so this Evidently flows from the fame Spring, and appears to have beenfu stituted by him in the room of the Pasch Solemnity fo strictly observ'd amongst t Jews. There is so exact an Analogy between the one and the other, and the Forms us'd the Jewish Rituals in the Celebration of t First, are so agreeable to the Words spok in the Divine Institution of the Second, th there is no doubt made of it amongst t Learned of all perfwasions.

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Part I hap. I. Of the Lord's Supper. For the Annual Eating the Paschal Lamb as olemn acknowledgement of their deliverce from Egypt, was a Figure of our Re-Exod. 12. mption by CHRIST from Hell and the ominion of Satan. The qualifications of at Lamb which was to be Eaten, Reprented the extreme purity of the Holy Jesus, ho did no Sin, neither was guile found in his 1 Pet. 2. outh. The Blood on the Door Posts which 22. erted the Fury of the Exterminating Angel, Exod. 12. ypisi'd the Blood of CHRIST, whose Sprink-Heb. 12. igspeaks better things than that of Abel. The 24. erional preparations requir'd of them who ere to Participate, are nothing else but the cessary dispositions to discern the Lords Body. rament he bitter Herbs, and the unleaven'd Bread eSymbols of that Repentance, Sincerity, and tainlyd ruth to which we are oblig'd, and these nat whi orms fo frequent in the Jewish Rituals, This 8. Cor. 5. the Passover, the Body of the Passover, This is Talm.de ting Pr RIST e Bread of affliction, This the unleaven'd Bread, Pafch. cap. n to t e palpably alluded to in these Sacred words, Maimon. from t his is my Body, This is my Blood. CHRIST in Mekilta. been fu en our true Passover being to be Sacrific'd Pag-4e Pasch brus, and the reality fuceeding the Figure, ongst t as establish'da New Sacrament of Religion betwee be observed to the end of the World in

> f Union and Charity one with another. Many are the Names by which it is known terrull. de ous. The most ancient is that us'd by St. Specta.cap. Paul, Regions Samus, the Lords Supper. And 10. tter him by Tertullian, St. Basil, both the St. Basil. Regul.

Commemoration of his death, and a Method

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II.But nothing can inform us better wha is, and wherein it confifts than the wast Words of the Institution. They are recorded

notions they had of it.

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ov three of the Evangelists, and by St. Paul declares that he has receiv'd of the d what he delivers concerning it. The d what he derivers concerning and described with describing described, Mat. 26. 26, &c. and as they eating, Jesus took Bread and Blessed it, and the experimental state, and set of the Cup and the took the Cup and this is my Body, and he took the Cup and Thanks. And gave it to them saying, Drink es, and all of it. For this is my Blood of the New ament which is shed for many, for the Red Than ion of Sins. But I say unto you I will not benefit nk henceforth of this Fruit of the Vine until n Mart day I Drink it New in my Fathers Kingeysius of

understo Mark 14.22. &c. And as they did Eat, Jesus Rome he hem and faid, take, Eat, This is my Body; and the Lor ook the Cup, and when he had given Thanks, have no ave it to them and they all Drank of it, and greed in id unto them, this is my Blood of the New ament which is shed for many. Verily I say fSt. Au you I will Drink no more of the Fruit of the an Africa, until that day that I Drink it New in the often in I gdom of God.

of the Lo luke 22. 19, &c. And he took Bread and of Bread thanks and broke it, and gave unto them, Myster of, This is my Body which is given for you, ble and do in remembrance of me. Likewise also the after Supper saving. This Cup is the New after Supper, Saying, This Cup is the New

tter what and St. Paul, I Cor. 11. 23, &c. The Lord the was the same night in which he was betray'd, took are record, and when he had given thanks, he broke

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it, and said take, eat, this is my Body which broken for you. This do in remembrance of After the same manner also he took the Cup, w he had supp'd saying, this Cup is the New Te ment in my Blood. This do ye as often as drink it in remembrance of me.

Now let us fancy our felves altoget Strangers to these unhappy disputes, wh have so miserably rent Christendom. us for a while lay aside our Books, and getting those Arguments which Philosophical has lent the contending Parties, take can

ly what the Scripture offers.

First, We see the Holy Jesus going to le the World, that very night, in which he betray'd, earnestly desiring to keep with Disciples, that Solemn Festival which the Figure Of his Death and Passion. W

desire, I have desir'd to eat this Passover you before I suffer.

Secondly, His design appears plainly to this: To leave that with the which sho ease their Sorrow for his absence; make in a manner still present to them; secure them the benefits of his Death; and all them of the certainty of his coming ag 1 Cor. 11. This do in remembrance of me. As often as eat this Bread, and drink this Cup, you her

Lord's death till he comes.

Thirdly, In order to this he fixes on t things, than which none could better re fent his Passion; Bread, which by being by en, was the figure of the torments and la

rati

Part hap. I. Of the Lord's Supper. ance of sing pour'd out was the Image of that precie Cup, m is Blood, which was to be shed for us. He
New Te
h the Bread, he took the Cup. Mat. 26. often as Fourthly, He consecrated them, and deterin'd them to that Sacred Use, by Bleffing, altoget ad giving of Thanks. He Blessed, he gave tes, who hanks. He declares them to be his Body dom. I delood, saying of the one, This is my Body s, and such is given, which is broken for you; and of Philosophe other, This is my Blood which is shed for my, for the remission of Sins. ke cand Fifthly, This Bread thus declar'd to be his ng to le ody, and this Wine his Blood, he adminikich he ers to them. He broke it, and gave it to them p with ying, take, eat, and drink ye all of this. which v Sixthly, He gave it to his Apostles who on. W presented the whole Church, and what he Nover 1 d done, he commanded it should be done the end of the World. This do in rememainly to ance of me ich sho Seventhly, That this was not terminated in makel em, but the Administration left in their ; fecure ersons to all succeeding Ages, appears undeand all ably in this; that in the Acts after Christ was ing ag ken up to Heaven, the fame thing was conoften as au'd, and that this account which we have you (bew om St. Paul is given to the Corinthians, and

Lastly, That the Body and Blood of Christ
to truly and really administer'd to us, is
tade plain by these admirable Words of the
Apostle

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we break, is it not the Communion of the Bo

of Christ? From all this wherein the time, the defin the method, the command, and perpetuity the Bleffed Institution are so clearly set dow This Definition is drawn. "The Sacrame " of the Lord's Supper, is a Sacred and Han "ing ordinance of our Holy Religion, in

"tuted by CHRIST himself, wherein "the use of the Elements of Bread and Wi "duly confecrated, the Body and the Blo

" of Christ are verily and indeed given

" and receiv'd by the Faithful.

III. This is the simplicity of the Revelation in which the Christian world acquiesc'd f feveral Ages; Till Curiofity pry'd into t Mystery, and Reason endeavour'd to kno how, and which way CHRIST was comm nicated to us? But after all our wrangling, this we ought to return as to that which most simple and most agreeable to the vine Oeconomy. It is admirable to me, the Wife men should be fond of multiplying quiries, which God defign'd should never fatisfied. He has left enough to exercise Faith, and advance Piety; Willing that macy should rely on what he has propos'd:

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the rest by the great uncertainty which it lyes under, being rather the Punishment of our curiosity, than the real Satisfaction of our conscience. That Christ is in the Holy Sacrament, that he is received by us, that in this reception innumerable blessings are communicated to us, are Propositions vastly plain. The Primitive Ages inquired after no more. They came to it with reverence, and wentfrom twith hadvantage. But the succeeding times not contented with this, have gone further, and pretended to determine that of which Christ poke not one word, and that is, the Manner of his Presence in the Sacrament.

f his Presence in the Sacrament, How Great is that Boldness which dares to make that an Article of our Faith, concerning which CHRIST and his Apostles have been wholly filent? and leave the plain and posiwe affertion that he is there, which answers I the ends of Religion, to know how he is here, which is the thing conceal'd from us, ad which, if known, might indeed improve er Knowledge, but not at all our Devotion. hus those Venerable Texts which the Eangelists have left us, have been Tortur'd, d every word turn'd to this or that sence, make them speak the different Language the feveral Parties engag'd in the dispute. ot a Particle, Article, or Sentence, but hatGrammar andPhilosophy have attempt-

And all this with a world of Noise, Ob-

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I prefume to fay that no express and explicit Belief of the manner of CHKIST'S Presence in the Sacrament can be requir'd; and that mighty difficulties lye against every one of the ways which many Christians have embrac'd.

Concil. Trident. Self. 13. Can .9. IV. The Church of Rome has declar'd for Transubstantiation. By it they mean that the substance of the Bread of Wine passes wholly into the substance of the Body and Blood of Jesus Christ; So that nothing remains but Accidents, such as are Colour, Tast, and Figure. This they have Dogmatically afferted under the penalty of severe Anathema's.

Passing by the Philosophical errors of that Opinion, which can never be justified; and that mighty prejudice which lyes against it by destroying the truth of those Matters of Fact, which depend upon sense, and are principal Articles of Faith, such as the Death, Resurrection and Ascension of Christ; I say that it is not the Doctrine of Scripture, or the Tradition of the Church:

What words are there in the First so clear and positive as to be capable of no other Sence? For this very expression, This is me Body, and This is my Blood, implies of it seems to change of Substance. It may be the Body and Blood of Christ, and yet remain Bread and Wine too. There is nothing in exclusive of this. It may also be, and the

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Naturally enough understood of the Sacrament of his Body and Blood, the Sacred figns by the receiving of which, the thing fignifi'd, the Death and Passion of CHRIST are Communicated to us. Nor is this Strange to to any one who confiders how often the Word 15, means, signifies, in the Scripture, that it should be so here, They can never make out clearly and decifively whether thefe Words are operative of this stupend ous change, or only Declarative. If this last, they are nothing to the purpose, and if the first, what can the Church of Rome, who is Just. fond of Tradition, say to Justin Martyr, St. April 2. Iren. lib.4. Ireneus, Origen, Cyrill of Jerufalem, St. B sil, Cap. 34. St. Chrysostom, St. Hierom, and so many others, Crig. contr. Cell. lib. 8. who will have it to be wrought by the Invo- Cyrill. cation and Bleffing, and not by these Words? Hier. Iffrom them Transubstantiation is plainly in- Cath. 1. Basil. de ferr'd, how comes it that they have all dif-spir. sand. fer'd, and do differ in the very Word, THIS; Cap. 27. nothing exposing their opinion so effectually, Homil.82. as the vanity or variety of their Explications, in Mart. or rather Evasions about it. If the whole Ep. ad substance of the Bread is destroy'd and no- Evag. thing remains but Accidents; No Rational Answer canbe given why the Apostle calls it Bread even after the Confecration. In a word; Let one come New to this Controversie, and of all the Notions which these Texts offer to the Mind, Transubstantiation will be the last that will affect it. It may be concluded by remote and uncertain confe-

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consequences, but not being express, plain, and positive, it cannot be the Doctrine of Scripture. And this several Learned Men of that Communion have freely acknow-

ledg'd.

It must be then that of the Church, and they will runto Tradition to prove it. Tradition, which with the Scripture they make the Rule of their Faith! But this Tradition must be clear; certain and universal. I confels that fuch a manner of proof goes a Mighty way with me. I should easily confent to part with those Notions which feem to me the best and the most Rational, if the Authority of the Catholick Church was against me. But Transubstantiation is so far from having been handed to us thro' all the intermediate ages to this time by the Fathers and Doctors of the Church, which, is the true Notion of Tradition, That this point candidly examin'd is really against them.

To make this evident, I offer these Considerations. First, That this very Word Transubstantiation is found in none of the Writings of the Fathers, but was invented by Stevens Bishop of Autun in Burgundy at the end of the Eleventh Century. We read indeed of Mutation, Conversion, Transstormation Transelementation, none of which in their own consession comes near Transubstantiation, a Term never heard of, or imagin'd till that

time.

Second

Secondly, That most of the places cited out of the Fathers to prove it, and urg'd with so much vehemence by the Church of Rome, prove indeed Consubstantiation, the Second manner of Christ's presence in the Sacrament, but not at all Transubstantiation; and are abundantly more easily reducible to the first than to the last: The Annihilation of the Bread and Wine, Accidents substitting without a Subject, Quantity supplying the place of Substance, and all the tristes of the new Schoolmen being no part of the Divinity of the Fathers.

Thirdly, That very many places are produc'd out of their Writings, where they peak Dogmatically, and contute the Herefies of their times on those principles which directly exclude Transubstantiation. This having been fully prov'd by Authors of great learning and vast Labours in these Matters, will content my self with sew, but these

nome and substantial.

The Holy Martyr Justin in his Second Apology for Christianity, where in account is given both of this Sacrament, and of the manner of its administration observes two things. First, That bread and a Cup of Water and Wine is premed to the Bishop Troposition To Troposition, which being Consecrated by him is all'd Eucharist. Secondly, 'that it is not receiv'd as common Bread or common Drink; But as Jesus Christ our Saviour made Flesh by the Word of God, had Flesh and P3 'Blood

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Blood for our Salvation, fo this Meat Eu. 'charistis'd or Consecrated by the Prayer of 'the Word which comes from him, is the 'Flesh, and Blood of this same Jesus made 'Flesh, by which our flesh and blood are nourish'd чата истоводи, by Transmutation. If Justin and the Church then had believ'd Transubstan. tiation, how comes this alteration in the Institution by the mixture of Water? We read of Bread and Wine but of no Water, What must this Water be Transubstantiated into? And what is that which nourishes according to that Transmutation ordinary to Natural Bodies, wherein the Aliment paffes into the fubstances of the alimented? It cannot be the Bread, for there is none: It cannot be the Body of CHRIST; for if it nourishes our Flesh and Blood as Justin speaks it must be subject to the fate of all nourishing Fleff things, which they themselves disown.

The fame way of speaking is us'd by St Ireneus Bishop of Lions disputing against the Valentinians.

Tertull. contr. Marcion. lib. 4. contr.

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Iren.lib.5.

Cap. 2.

The Argument of Tertullian against the Marcionites is irrefragable. They denyed the truth and reality of Christ's Body, and to the orig. lib:3 that Father speaks thus. 'Having takenth

'Bread and distributed to the Disciples, h made it his Body, faying, This is my Body 'that is to fay the figure of my Body.

'it could not have been a figure if he had m

' had a true Body.

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St. Cyprian who has treated this Mystery with an incredible Reverence, and of all the Fathers requir'd the most pious dispositions to come to it, never thought of Transubstantiation. In the Eplistle to Cacilius: It cannot appear, says he, that his Blood by whom we have Cypr. lib. 2. been redeem'd is in the Cup, if there is no vide totam. Wine by which the Blood of Christ is represented, Ostenditur.

The African Bishops Ordain 'that in the Celebration of the Mysteries nothing should be offer'd but the Body and Blood of Apud. Syn. CHRIST, as the Lord himself commanded, can. 32.

and Wine mix'd with Water.

Macarius of Alexandria. The Great, the Mac. Just, the Kings, the Prophets, did not Know Hom. 27 nor Understand --- that in the Church is offer'd Bread and Wine the Figure of his Flesh and Blood, and they who receive that Visible Bread Eat *dougo. no. 6, after a Spiritual manner the Flesh of the Lord.

Thus speak Eusebius, St. Basil, St. Ephrem of Euseb.
Demonst.
dessa, Gregory of Nazianzum.
Evang.

But St. Hierom must have been altogether hib. 18. cap. 1. morant of this who in his Epistle to Theo-Epbrem. de hilus Patriarch of Alexandria whose Book Nat. Dei. chad translated, complements him that by Scrut. the Ignorant may learn with what Vene-Nat. ation they ought to receive the Holy Orat. 42. Things, and Minister at the Altar of Christ, Liturg. and that the Sacred Cups, the Holy Vails and the other things which belong to the

'Celebration of the Lord's Passion are not vain and unreasonable things having no fort of Holiness, but that by reason of their affinity, Consortio, with the Body and Blood of CHRIST they are to be honoured ' with the same honor as his Body and Blood, A pregnant place ! For if St. Hierom had thought that the Bread and Wine had been Transubstantiated into the Body and Blood of Christ, which Body and Blood by reason of the Hypothatical union of the two Natures are to be ador'd with the Adoration due to God, could he ever have faid that the Cups, Vails, and other attendances of the Sacred Ceremony should have been honor'd with

St. Austin has ruin'd in abundance of places all the Principles of Transubstantiation. That of the Epistle to Boniface is remarkable. 'The 'Sacraments should not at all be Sacraments if 'they had not fome refemblance with the

the fame honor?

'things of which they are Sacraments. But from that refemblance they often take the

name of the things themselves; and there

' fore as in some manner, the Sacrament of the Body of Christ, is the Body of Christ, and the Sacrament of the Blood of Christ

is the Blood of Christ, so the Sacrament of fter (

Faith is Faith. He means Baptism call his I by the Fathers the Sacrament of Faith. The hey co same Father admires the Lord's patience who slood.

yet admitted him to the Sacred Feast in which adde

Epif. 23.

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t II. Chap. I. Of the Lord's Supper. 209 e gave and commended to his Disciples the Aug. e not gure of his Body and Blood. He speaks thus to Faust. 11b. ofort austus, 'The Flesh and Blood of that Sacri- 20. cap. 21. their and fice was promis'd before the coming of Christ by victims of resemblance; It was oured Blood. given in verity and reality at the Passion of had of Christ; It is Celebrated after his Ascenbeen son by a Sacrament of Remembrance.

The Doctrine of Theodoret in the first and reason cond Dialogue is known to every one. reason cond Dialogue is known to every one. attures He who has call'd Wheat and Bread his due to natural Body, and who again has call'd Cups, himself Vine, has likewise honor'd the Sacred visible Symbols with the Appellations of his ody and Blood, not changing the Nature, but adding Grace to Nature.

And so is that of Gelasius against Entyches.
Certainly the Sacraments of the 'Body and Blood of Christ which we receive are a Diments if the lakers of the Divine Nature, and yet the lakers of the Bread and Wine remains, and there has acrament of Adoption may be call'd Adop-sons with the lakers of the Bread and Wine remains, and Facundus of Hermiana in Africa. 'The Fac. Denote of the later of the Sacrament of his Body Capital. In the Bread and Cup feer Confecration, not that properly the Bread in this Body, and the Cup his Blood; but because the bey contain the Mystery of his Flesh and lood.

The Hermiana in the Flesh and lood.

The Body and the Cup his Blood; but because the bey contain the Mystery of his Flesh and lood.

The Body and the concurrent Testimonies of the later who lood.

The Body and the concurrent Testimonies of the later who lood.

Emi-

Eminent Men in the Church of God are sufficient to prove that Transubstantiation can lay no claim to Tradition.

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V. The fecond Opinion of the manner of Christ's presence in the Sacrament is that which without admitting any change in the Elements, and keeping the Bread and Wine in their own Nature, yet will have the Body and Blood of Christ by the Words of the Confecration to be Corporally present. This is call'd Consubstantiation, or the Union of two substances, that of the Elements and that of the Body of Christ. A Doctrine which a considerable Society of Christians has embrac'd, appears to methe belief of the Greek Church, was that of the Ancient School men, and does not want some great Authorities to support it self.

But I pass by the Philosophical Errors of this way of Explication, which are almost a many and unaccountable as of Transubstantiation, and tho'never so mollify'd as they have been of late, yet cannot be overcome. I only observe, that it is as contrary to the Scripture, or the Tradition of the Church as the

other.

For tho' this Text on which it is grounded This is my Body, and this is my Blood, seems a first sight to shew that this Bread, and the Wine is the Body and Blood of Christ in natural sence, and imply if not a substantic change, at least the addition of a new substantial stance.

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fance; yet if we consider it attentively we hall find this to be an impossible consequence.

For what is faid of this Body, that it is given and broken for you, and is, as all agree, neant de futuro, and of that death which he ad not fuffer'd but was to fuffer, spoils this nterpetation. For how comes Christ to and sunited to the Elements, who was neither ffer'd, nor had yet been affum'd into Heaen? If the first Consecration was the Patern of all those which follow'd, That canot be in these which was not in that. But he Body of Christ could not be in the first. or besides that plain objection that Christ ust have Eat himself, and have had his Boy in his Body; This impossibility appears om thence, that Christ is in the Bread eiher in a State of death, as St. Chrysostom, or Chrys. de a Glorious or Immortal State, as the Sacerd. hurch of Rome would have it. But neier way can he be in that first institution, pt dead, who was actually alive, not lorious, who was not yet rais'd from the

It feems strangely unreasonable so to fix on part of the Divine Revelation as to neglect other which follows immediately, and is reed of all hands to be of a vast importance. his do in remembrance of me, explain'd by the postle, As often as you do it, you shew the ord's Death till he comes. Words directly alinst this Doctrine! For how can he be orporally present whose coming is expect-

ed?

Of the Lords Supper. Part II. 212 ed? How present who by being remembred in that Solemn Institution is suppos'd of a to be absent. foer Christ's Ascension to Heaven, and his Ses. fion at the right hand of the Father are funeffec Heb. 1. damental Articles of Faith, Whom the nity Act. 3.21 Heavens must receive until the time of Restituand Heb.4.14, tion of all things. We have a great High Priest ever that is passed into the Heavens Jesus the Son of whe God. How can he be there Corporally, and Place be also in the Consecrated Elements? St. Austin could not understand this, who says politively and Dogmatically to Dardanus Aug. Ep. ing o doubt not but that our Lord Jesus Christ unde * is present every where as God, and in some In a 'particular place of Heaven by reason of the ural. condition of a true Body.' If the Humanity cram of Christ is present, tho' not visible, in the ind V Sacrament, If we actually receive it, and this and S by an Oral Manducation, How can this a-But in gree with that affertion of St. Paul? Whilf Recei we are at home in the Body, we are absent from d ac 2 Cor. 5.6. the Lord, for we walk by Faith, not by fight? hing VVe believe on him whom by his being takf Ch en away from us we cannot fee with our ncom Eyes. affior Nor can this be the Doctrine of the reat For besides that the Explication fthe given of this opinion by the Maintainers of hen in it, has a strange affinity with Eutychiasinm f Ch All the places just now cited stand unniove Merits able against Consubstantiation, as well as Tranne or substantiation. They are directly opposite to Mandu

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Chap. I. Of the Lord's Supper.

either of them, excluding the very thoughts of a Corporal Presence after what manner

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I will add to this that both these make ineffectual that invincible proof for the Divi-Basil. de Sp. San. nity of the Holy Spirit, us'd by the Fathers, Cap. 22. and taken from his Immensity, by which he is Ambr. every where; VV hereas Created beings Spir. San. whether Bodies, or Spirits can be but in one Fulgent. Place at once.

Place at once.

Tract. 31.

VI. The last way of Explaining that being of Christ in the Sacrament is that which understands these words, This is my Body, &c. ha figurative fence, denying a real and naural, and admitting only a virtual and Saramental presence. It supposes the Bread nd VVine to be only figures, Representations nd Signs of the Body and Blood of Christ: But figures of Virtue and Efficacy, by Receiving of which after they are Confecrataccording to Christ's Institution, the ling Signifi'd, viz. the Body and Blood Christ are receiv'd by us, that is, all the comprehensible Blessings of the Death and assion of Christ, the happy fruits of that reat Atonement once offer'd for the Sins the whole V Yorld. The Elements remain ben in their own nature, and the presence f Christ is an inward Application of his Merits made by the Holy Spirit on the Soul of well dispos'd Communicant. The landucation is wholly Spiritual and by Faith

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This Opinion has that advantage, that is highly Rational, plain and intelligible, is open to none of the staring objections, t which the two last are lyable. It prefere the nature of a Sacrament, is Ancient, an being reviv'd in the last Age was embrace by feveral Christian Societies. But yet is not without its difficulties, both from Scripture and the Tradition of the Church,

From the First. It turns a literal into Figurative Proposition, and resolves the Words, This is my Body, and this is my Bloo into thefe, This is the Figure of my Body, Th is the Figure of my Blood; Expressions which tho' warrantable by many Instances in the Holy Scriptures, and agreeable to the Jewi Rites and Dialect, yet feem not so proper i fuch a politive and franding Institution asthis not to be confin'd to that People alone, bu design'd to Christians in all the places an Ages of the World, and mightily apt in prosociety cets of time to be mistaken, as index embra have been, if they have not not a propertie.

literal fence of themselves. This is not me smooth and the smooth

Mat. 26.

Man and an excellent Critick. St. Matther No fays he, shews that the Bread Confecrated, ive Se Sanctify'd, ayra (610) at the Altar is the very Bo m which

egant dyof the Lord, a to to to must be self, and not the figure, for he has not said this is the whilst Figure of my Body, but this is my Body.

Nor indeed can those places generally alledg'd I am the door, I am the V ine, that Rock was that Christ, &c. be in strict speaking accommodated gible. In this. For no Body will ever take them for ions, t Realities, their sence being so plainly Figureserve rative, that the very notion which they of ent, an fer is that they are Metaphorical Locutions. Inbrace But it is not fo of this. For Christ had a attyet true Body, and having given that Body for the from is on the Cross, and given it us again in hurch he Eacharist, it is Natural enough to unhurch he Eacharist, it is Natural enough to unlinto derstand the proposition as it sounds, of
his true and real Body, and let this promy Blow position be never so true in it self, This is
he figure of my Body; yet it is not the
his which is in the Figure of my Body; yet it is not the
his which is in the my Body, and can never be such: But a Second
he femily Research which comes to give light to, and
he force the Errors of the First.

Nor can any thing in the World be more
manifest than this by our own Experience. For
haces and what is the Reason that of so many Christian
he in proposed the Figurative, and left the Literal
he proposed the Words, but because the first
has more rational and more true; yet the sehe Learn cond is more obvious and more fully express'd.

Matther
has the Reason that of clear for this Figuramated. Nor is Tradition so clear for this Figuramated. Nor is Tradition fo clear for this Figuramated.

crated, live Sence as we imagine. For tho' I presume very by maintain, that Transubstantiation is a

Doctrine

Of the Lord's Supper. 216 Part II Doctrine unknown to the Primitive Church and Consubstantiation not the Doctrine of the Church; yet many places are to be found in Ecclefiaftical Writers directly opposite to it Theophilact in the very place now cited The Body is chang'd by an unipeakable ope ration, tho' it feems Bread to us, because we an weak and abhor to Eat Flesh Raw, the Flesh of a Man, and therefore it appears to ust be Bread, tho' indeed it is Flesh. one & 3 To over! The Great Chrylostom his Master. How many do say now, 'Oh that I might see he 'Form, his Cloths, his Shoes! Behold the Chryfost. Hom. 83° Chryf. lib. 3 de Safeelt, thou toucheft it thou eats't him. Tho cred. ' wishest to see his Cloths, and he gives him felf to thee not only to be feen, but alfo to felt, to be eaten, to be receiv'd within thee St. Hilary. 'He fays it himself, my Flesh Hilary meat indeed, and my Blood is drink indeed. H Pictav. de trin. that eats my Flesh and drinks my Blood due 1ib. 8. in me, and I in him. There is no doubt the to be made of the truth of the Flesh at Blood. For by the declaration of our Lo and by our Faith 'tistruly Flesh, and tru Blood, and these things taken and eat make us to be in Christ, and Christ in us. St. Cyrill. 'Our Lord declaring and faying Cyril. of the Bread, This is my Body, who fi Hierful. Mystag. 4. dare afterwards to doubt it? and affirm and faying, This is my Blood, who shall do Iam and fay that it is not his Blood? arni r Tryens we imaguie, bur tho'll prefume ven t Doctrine

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Chap. I. Of the Lord's Supper.

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VII. This is then the misery of curious inquiries which naturally breed dissensions and make us so in love with our Opinions that departing from the simplicity of an Article of Faith, we propose our Explications of tas that which must be believ'd; and it is not so much the thing it self, as the manner how it is, on which we are earnest to insist. That Christ is really present in the Eucharist, That his Body and Blood are actually Communicated, is agreed of all hands. This is properly the Article. When we deold the part from our Scholastical disputes, and study n. The paly to advance Religion, as in our Sermons wes him and Books of Devotion, we all speak the also to a sime things, Because indeed this is clearly re-nin thee eal'd. But when not contented with this, by Flesh we pretend to explain that which Christ has out the bus? Whether only Sacramentally and the iguratively, or Corporally? And this aour Lor ain whether by Confubstantiation, or Transuband tru antiation, as a manner must be and will still nd eate made out by another manner; Then rifes in us. eat, and prejudice and endless Animosities. nd says hen thro' our Pride and Folly the Sacra-who she ent of Peace and Unity becomes the ground affirms irreconcilable differences.

nall dou I am fatisfied that this was not the way the Primitive Church. We have more arning than they, If that name may be ven to that World of foolish distinctions

Of the Lord's Supper. Part H. 218 and Criticisms which indeed increase out talk, without improving our Thoughts. But they had more Piety than we. They came to the Lord's Table with a Heart fill of Reverence. The Priest or Deacon lit Fulg. de

Bapt. Æthiop. Cap.

ad Infan.

to every one of them in the administration, Corpus Christi, The Body of Christ. No Aug. Serm. did they inquire whether it was given them only in figh or Reality, in Figure or E. ficacy, and what that change was or how was made? These inquiries being judg ments referv'd for finful Ages. But the Answer'd with a mighty simplicity, AMIN It is so, it is the Body of Christ. The Min nister of the Holy Ordinance Confecrated and did what Christ commanded should be done The People Communicated, and were full perswaded they had that which the Lord com manded should be received."

This disposition we ought to be in. W may dispute to the end of the World; Buta ter all, our Belief must be resolved into this; believe that I receive in the Lord's Supportrate the Body and Blood of Christ, after a My they sterious, Inestable, and incomprehensible man Conco. ner. Whatsoever it is, I reverently en snow brace, and fully acquiesce in it, firmly be introduced in the interest of the least second made Flet least second in the second made Flet least second in the second in defign'd should be done in the Admin ag Bostration and Reception of this Holy & o the

crament.

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Chap. 1. Of the Lord's Supper. art II. 219 fe our Transubfrantiation; A monfrous Doctrine, and unknown as I have faid to former Ages. oughs. They But it tells us, that the Body and Blood of Catech. art fu Christ is verily and indeed taken and receiv'd Artic. of Relig. 28. by the Faithful in the Lord's Supper. That on fait mistra. all in this is Heavenly and Spiritual, and the great work and exercise of our Faith. OI No them This is that simplicity which St. Hilary fo Hil. de much admires God fays he does not call us to Trin. lib. or Ef Bleffed life thro' intricate Questions, or a vain howi Offentation of Eloquence; In absoluto nobis jude ut the o faciliest Atennitas . The way to Eternity isplainand easie. And St. Basil observes that MEN the Fathers were careful to preferve the My- Bafil de. he Mi feries of our Holy Faith in amayneay world a Spir. San. ted and more of an In a filence free from Buftle and Cap. 27. se done ere full on inhoch tands ? If thefe opinions availainu rd com one ners they arealfoune in the cher. Then

WIH. It is by departing from this that the n. W Church of Rome has fallen into another most pernicious Error, and that is, the dividing the Supported Wafer to the Communicants. This ta M hey have grounded upon the Doctrine of ble mar Contomitancy, a barbarous Word, and as unmly be intion. By it they mean that Blood being a de Fle eccsary actendance of Bodies, since no liv-Admir ig Body can be without Blood, the Sub-Holy & lance of the Bread being wholly chang'd inothe Body of Christ, his Blood is theretoo, has ke and there is no necessity of administring the inde up. For my part I cannot but admire what

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Part II what Mazes and Labyrinths our poor under. standing is forc'd to wander in, when we leave the simplicity of the Revelation, and bring in Philosophy to help Divinity. For if the Doctrine of Concomitancy is false, that of Transubstantiation is so too. They supposing one another, and there being no change if there is no Blood. But how can this enter into any one's head who reads the words of the Institution, and acquaints himself with the practice of all the Christian Churches in the World, and even of that of Rome for above 1200 Years? If Christ taught and the Apostles believ'd Transubstantiation and Concomitancy How comes the one to institute, and the thers constantly to administer the Communion inboth kinds? If these opinions are true in one part, they are also true in the other. Then must be Transubstantiation and concomitance in the Wine as much as in the Bread. As ther can be no living Body without Blood, ther can be no living Blood without a Body to con tain it. Either therefore the Sacred Institution artic must be accus'd of Superfluity, which it is Bla Vort phemy to affert, and the Apostles must have As receiv'd Christ twice at the same administr amei tion, which is perfect nonfence; Or else th harte

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can be nothing but mistake and absurditit And indeed of all the points propos'd the Councel of Trent, by the Protestants, no dal struck so hard as this against the Church und Rome. Others might admit of some exp rts o cation, but this being of fo great a clearm me H

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and evidence, it gave them just ground to separate from a Church which fo willfully and obstinatly separated from Christ's instruction.

In a Word as I firmly believe the Body and the Blood of Christ to be receiv'd in the Holy Sacrament, fo I am refolv'd never to depart from my Saviours institution, and to flick to that way wherein himself, after him his Bleffed Apostles, and after them the Catholick Church administer'd it, and that is, with both the parts, The Confecrated Bread and the Confecrated Cup.

CHAP. II.

er. There of the Bleffed Effects of the Holy Sacrament.

Hey may be confider'd in General as they regard the whole Church, or in nstitution articular as they have it is Bla Vorthy Communicant. articular as they have a relation to every

As they regard the whole Chnrch. The Samunish ament is an Union, or if I may so speak, a harter by which all Christians are Incorpoted into one Holy Body, or Society. A tesser and vinculum as the Fathers Stile it; A Badge dants, not da Tye by which they are characteris'd and und together, and tho' dispers'd thro' all the reson a clear at the World, are yet but one and the ne People, actuated by the same Faith Unitary

Of the Lord's Supper. Part II 222 ed by the fame hopes, and fed by the fame precious food the Body and Blood of Christ. This is the sence of these Words of the Apostle. For 17. we being many are one Bread and one Body: For we are all partakers of that one Bread. Unity, Plety. Truth, Charity exclaims St. Auftin, wethat are manyare one Bread and one Body... "Be what you fee, and receive what you are. For it Aug. apud. Inig. de Bap. A. visible Species of Bread may be made, and Atli p. many clusters hang on the same Grape but are made One by the confusion of their Liquor: fo our Saviour Jesus Christ would have us related to him, and has Confecrated the Mystery of Peace and Unity at his Table. This is the great Love Feast of Christianic ty: Not only because there is an incompie hensible expression of Love from Christ to Mankind, or because the Communicant comes to his Redeemer with a heart full of pure and constant Love of but because it cements us together by a most persect Union. By this we are Members of his Body, and confequently Eph.4.25. 1 Cor. 12. Members of done in orber, and as in the natura Body Wether ohe Member be honour'd; all the 26. Membera rejeyes with it; So this is the ground of that ardene Chacity which is in the Church the Mystical Body of Christi es Impraises God with the Infer! It implores Mercy with the Beniterios !! Iterencourages the Arong and Supports the Weak. It exhorts the Vertuous and in toperfectionand thrives to awake those who are

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Chap. II. . Of the Lord's Supper.

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are dead in trespasses and sins, and this on the account of this Sacrament, by which the Church is compleated as it is begun in Baptism.

This is the sence of St. Chrysoftom. But Chrys. that Eloquent Father carries yet the Notion of the Hom. 29 higher. For after an admirable Discourse cor. Hom. of the Essicacy of the Blood of Christ, he hom. 4: adds, that sthose who are partakers of it are affociated with the Angels and Arch-angels and other Superior Powers: That they are Cloathed with the Royal Robe of Christ:

That they have put on Spiritual armour, and that which is greater are covered with the King himself. It is then a Sacrament of

union of the whole Body together, and of

the Body with Christ the Head in home to the

ien Slemn and Publick Aff, by which Gold II. The Sacrament also is a Covenant of Christ with his Church, by which God configns all the Bleffings of the Gotpel on the happy conditions of Faith and Obedience. It is an admirable condescension in God to covenant with Man: The Creator with his Creature; The Supreme Lord and King of the World with his Subjects; The Holy and Mighty God with a miserable and linful People. Yet he has been pleas'd to do it at feveral times and in different manners. He has contracted and stipulated with us, engaging his veracity, and obliging himself to the performance of what he promis'd. He did it with Noah, with Abraham, with Moses, and in the fulness of times with all Mankind by Q 4

by his Son Jesus Christ. Tho' these Covenants are of great value, because any engagement which God condescends to enter into is Sacred, and such as ought to be reverenc'd; Yet this last is of an incomprehensible dignity; having for its soundation the Incarnation and the death of the Son of God, who being of the substance of the Father, and God by nature, yet did not abhor the Virgins Womb, and became obedi-

The Holy Sacrament is a Seal of that Great and Irreversible Covenant; An Application

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of the Merits of Christ, and a Conveyance of those Graces which are the purchase of his Blood, and the reward of his Sufferings. It is a Solemn and Publick Act, by which God both declares and gives Peace to his Church. Therefore Christ calls this Sacrament, the new Testament in his blood, and the Blood of the new Testament; Divine Expressions! Where the Word Andrien signifies undoubtedly Covenant, and is the Blood of the New Covenant, really shed for us on the Cross, made present by Faith, and of which the Efficacy is communicated to us in the Holy Administration.

Luk. 22. 18. 20. Mat. 26.

III. Therefore he adds for Remission of Sins, oly E another Blessing of this Sacrament, the comfort and security of the Church. For the fortand of Sin is granted to every one who is initiated in Baptism to the Christian Religion, and

and to every truly Penitent Sinner, even after the forfeiture of the Baptismal Grace; Yet it properly belongs to this by the strict Analogy and Relation which it has with that and to that, of which it is the Sacrament. For as the Death of Christ is the foundation of our Pardon, and in his blood we have forgiveness, ne Son because he has suffer'd for us, the Just for the of the unjust; So having Instituted that Ordinance not abobe a remembrance of his Death and Passiobedim, and a real Exhibition of his Body and Blood, It is it which principally and eminent-Great ication

v confers Remission of Sins. That without shedding of blood there is no Heb. 9.22 Remission, is the affertion of the Apostle. In he Mosaical dispensation almost all things were ch God surg'd with blood. But the blood of Jesus thurch. CHRIST cleanses us from all Sin. Of this I Joh. 1.7.

nt, the he Sacrifices of the Law were figures, and ed of the to this they lead us. How venerable then is

Where hat Sacrament in which Christ once offer'd for Heb.9.28.

y Cover he Sins of many, is daily exhibited to us, Pro-

venant, laims Grace from his Table, and configns Vide Chryf. present to his Church after the most Authentick Hom. 46. acy is conner that can be?

IV. St. Chrysoftom, and indeed all the Chrys. octors of the Christian Church look't on the Ibid. oly Eucharist as the utmost height, the non usultra, of the Mercies of God to us in this orld. They were not acquainted with who is ofe miserable little Sects, some of which eligion, we made this Sacrament a bare Sign, others

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Mr. Firmins Relion, Pag. 32, j

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not have faid in thosedays, what a Speinian Writer, abusing the Liberty of the times, has lately Publish'd, 'I know not, says he, to what Account of purpose for many Superstitious Books are written to teach People how to prepare for

the Memorial Supper; When an honest intention and a Reverend performance are fufficient preparations and qualifications for and in all Gospel Ordinances. This is to treat Religion at large. But those excellent Men understood it much better, and who ever is acquainted with their Writings, or the Ancient Discipline of the Church, Church of Martyrs and Confessors, will east ly be fatisfy'd that they had far deepe thoughts of this Mystery, which indeed the Center of Christianity, from whence al the Lines are drawn, which form the remain ing parts, and to which they all return

In order to this Men were Baptiz'd. I order to this they were Confirm'd. In or der to this Penitents Submitted to a long Course of a laborious Penance. In order its Confecration and Adminstration was the Ministry ordain'd as well as for preaching the Word. The Church confign'd them to Christ, and Christ to them by this Sacra ment.

Primitive Christians were so sensible this that the Divine Offices were neve Celebrated without it, as appears by Justin

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Of the Lord's Supper. rt. II Chap. HI. Tertullian, St. Cyprian, &c. Confessors in time Eus. Hist. quite of Perfecution were fuffer'd to carry the Cap. 44. a durft beinian Bleffed Elements home, to give them strength es, has against the approaching Martyrdom. o what was fent to the Anachorits in the Deferts. The ks are frequent receiving was the reward of a pious life. The abstaining from it was the first are for eft in purifyment inflicted on Sinners, and was ce are properly the first fort of Excommunication ons for which could not be taken off without an hisiste actual forfaking of fin, and a real change of cellen Life, attended with Mourning, Fasting, and who ther Humiliations. This was the sence of St. ngs, or Cyprian, explaining the fourth Petition of the orat. urch, Lords Prayer. 'We pray that this Bread, Domin, rill easi may be given us every day, least we that are deeper in Christ and receive daily the Eucharist as a ideed i food to Salvation, should be separated from ence al the Body of Christ, when by the interventiremain on of some grievous fin being made to ab-NE SHOP stain, and not Communicating we are for-'d. I bidden the Heavenly Bread. It was that be- Terrull. de In or ore of Tertulian, and after him of St. Austin Orat. Aug. lib. a long who speaks of those fins which deserve Ex- de fid. & order ommunication, that is, a Separation from oper. he Eucharist, and are not cur'd but by that cap. 26. was th hingth humble Repentance which is given in the

So Sacra Penitenes on Link 101601 V. What is thus in General confer'd nsible on the Church belongs in particular to evee neve y private Communicant, who by his indify Justin olition puts no obstacle to the Grace of the, acrament. And this makes me wonder at an

Church to those who are properly call'd

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Cap. 22.

tion, that the worst as well as the best of Mon receive the Body and Blood of Christ, For what Pious greater profanation can there be than to Lodge and the precious Body in the Stomach of an Impenitent Sinner, who as such has no share in Restoration the benefits of his Passion, who is the Life See of the World, and of every one who truly the see receives him? What becomes of the Royal he gi Guest in the midst of so much impurity? If self to these words of Christ are true, which, they more understand Literally, whose eats my Flesh and Alien drinks my Blood has Eternal Life, then the Non Wicked cannot eat him; It being a contrathe V

Joh. 6. .54.

Hierom. in Ferem. Cap. 22. Aug. in Foan.tratt.

Vide tot. locum.

diction to all the Scriptures that they should comp have any part or title to Eternal Life. This tipal St. Hierom assures positively of Hereticks, and thief St. Austin of all persons who dwell not in Hereticks. Christ, and Christ in them.

The first Effect then of this Sacrament on and A the private Communicant is, that he is a ng g dorn'd with all those Graces that are there he A fult of a due preparation to it. It brings him that to Consideration, which being necessary in all acts of Religion, because none is to approach and track of Religion, because none is to approach and track of Religion, because none is to approach and track of Religion, because none is to approach and track of Religion, because none is to approach and track of Religion, because none is to approach and track of Religion, because none is to approach and track of Religion, because none is to approach action in that than which Christian ourse nothing greater and more sublime nunical tracks him to know himself, and become acquainted with the thoughts of his Mind ogether the Motions of his heart, and the Frame of the Religion in the

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Christ

rt II, Chap. II. Of the Lord's Supper. mately it, it would still be a vast and an inestimable sentia. Blessing. It puts him upon a necessity of Reformation, Sobriety, Holy Resolution, and what Pious practices. It fills him with Faith, Hope, and Charity; Confirming and increasing the Grace of Baptism, if he has preserved; Restoring and renewing, if he has lost it. Secondly, He receives in this Sacrament the second Seal of the Covenant by which as Royal be gives himself to God, so God gives himself to him. As by his Baptism he is no not not a Stranger to the Promise, no more an Alien from the Common-wealth of Israel, No more without hope and without God in Eph. 2.12. This cipal Attendant of the Houshold of God, a third Member of that Family which both in Heaven and Earth is denominated by Christ. It was a vast honour to Abraham nately it, it would ftill be a vast and an inestimable Christ. It was a vast honour to Abraham ent on and Moses to be the Friends of God. Noth-Jam.2.23. ne is a ling gives a higher notion of the Ministry of Exod. 33. there he Apostles, than to hear Christ declaring hat he calls them not his Servants, but his Joh. 15. y in all friends. For Friendship supposes tenderness 15. and trust, a conformity of desires and inclinations, a generous, free, and pleasing entermulations, a generous, free, and pleasing entermulations and inclinations and the Friend of God. For there is become between God and him that love which brings ogether the most distant, Unites the most rame of medual, and cements the most disparate gelsein hings. There is a perfect reconciliation, in mutual

mutual

Of the Lords Supper. Part II 220 Joh. 3.29 mutual Engagements and Promifes of an even lasting Union He stands and hears the Bride groom, and rejoyces greatly because of his Voice His flesh and his heart fails, but God is the Pfal. 73. strength of his heart and his Portion for even 28. Thirdly, In this Sacrament as it were by a Publick and Solemn Act where God him felf is pleas'd to indent, Forgiveness is grant ed to the Communicant. That comfortable Mat. o. 2. affurance is renew'd to him which was give Luk. 7.48. to the Man Sick of the Palfie, where the inward was far greater than the outward Cure; and to the Penitent Woman who wash't the Feet of our Saviour with teats Thy Sins be forgiven thee. An effution both of power and goodness, without which Man is infinitely and eternally Miserable ! A Git bare But h which the Angelsthem elves were not capable of! A terror to the terrors of Conscience his off A Joy of the Holy Spirit! A despair to the Brishin Devil! A deseat of those invited ble Power orget is pro who are perpetually intent on our ruin Rom. 5. Being Justify'd then by the Blood of Christ he had receive Peace with God, and access to his Grace whereit washi he stands and rejoyces in hopes of his Glory. He othis comes into the Sanctuary of God, where he he pa vine'd both of their guilt and folly who im accept mers'd in the Lufts of this Life and neglect blutio ing the care of Eternity, haften to an inevitas Cr table destruction. He understands there, and bids 1 that experimentally too, that God has fet forth im in JESUS CHRIST to be a propination thre' Fait simfel Rom. 3. in his Blood, to declare his Righteousness for th 34-25. Fourth. Remission of Sins that are past.

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Fourthly, He becomes a Gueff to that Magnificent Supper where the Treasures of Heaven are laid open, and his Saviour is both the Entertainer and the Entertainment. He receives him, and his Soul is Satisfied by his Prefence. He is united to him by an ineffable Conjunction, the Work of Faith and the reward of that purity with which he approaches him. He hungers after Righteoufliefs and here it is to be found. He is willing to put of that weight of an under which he groans, ere th atward and here it difappears. He thirlls for God. n who for the Living God, and here he nieets with rears the only Mediator between God and Man, n both CHRIST JESUS TOTHER LEARN STEEL

h Mar A Traitor thinks Hinself happy, if by a A Gif bare Pardon his Prince gives him his Life. capable But how is he furpris d'and ravissed, when cience his offended Master hor only pardons, but sufto the lis him to make new Protestations of Duty, Powers orgets efficiely his Crimes, readmits him to ruin his presence, trusts him with his Councils, the has receives him at this Table, and promises ever wherein passifift and desend list. This God deals y. He not only less him here he he pardons fully. He not only less him is con Live who before deferved to Dye. But he who im accepts of this forrow, and bleffes those reliegled blutions of obedience which his Holy Spirit in inevitas Created in him. He wipes off his Tears, re, and bids him be of good comfort and leads for forth him into the Guest's Room. He discovers

Fait simfelf to him tull of an inexhausted Grace and

him who dy'd for Sinners JESUS CHRIST

the Righteous, whose Sacrifice is apply'd

to him, who is his fecurity, his Ornament,

and his defence, by whose Merits he becomes again an Heir of Eternal Life.

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Joh. 14.

27.

Pf. 144.

15.

But God goes stills a great deal further He dismisses him with singular Marks of his Favor, inward Graces, fervent defire fincere Resolutions of his Service, He leaves his Peace with him, not fuch as the World gives a false, carnal and ruinous Peace: But such as fills him with a real Contentedness and

makes him fay with those Apostles who were Witnesses of their Lord's Transfigu

Mat. 17.9. ration, It is good for me to be here.

He returns home full of God; with a calm and ferene Mind; A fettled and a pure Conscience. He has found a vast Treasure, and is refolv'd to preserve it. He compares the Follies and Troubles of his patt Life with his present State. He sees the mighty differ ence between what he has been and what he is now. He is stedfastly purpos'd to have nothing to do with that Condition which has its Portion in this Life, and concludes with the Prophet, that Happy, and only Happy, are the People who have the Lord for their God.

Thus he begins to Live a Divine Life, re ther fign'd to the Will of God, looking on his hich.

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art II Chap. II. Of the Lord's Supper. Word as the rule of his actions, and endeavourmakes Bread ing daily more and more to conform himself vs him to it. He is crucified with Christ, nevertheles Gal. 2.20. n from he lives, yet not he; But Christ lives in him, &c. RIST and the life which he now lives in the Flesh, he apply'd lives by the Faith of the Son of God, who lov'd him and gave himself for him. ament. ecomes LASTLY. The Communicant by this Sacrament is confign'd to a happy Refurrection. urther. Whoso eats my Flesh and Drinks my Blood has s of his Eternal Life, and I will raise him up at the tast defire day. The Holy Eucharist becomes to him e leaves the Principle of a better Life and a Seed of Immortality. This is the Doctrine of St. Iren. lib. ut such Ireneus, of the Great Ignatius who calls it 4-34- es and will and an arias, a vi Mov to un Saver A remedy Ignat. Ep. es who which procures Immortality, an Antidote against opear. Mil. insfigue Death, of Optatus of Milevi, of the Council lib. 6. of Nice, of Gregory Nissen, and others. By Cathe.

a calm the virtue of this Heavenly Bread the Spirit Clem. which is the strength of the Novis, the Word Padag.

re, and eads us to Incorruption, as speaks Clement lib. cap. 2.

aresthe of Alexandria.

That Mankind shall rise from their Graves of appear before the Almighty Judge is a differ to appear before the Almighty Judge is a different what Divine appointment, and an Effect of God's lustice that we should all appear before the Judg-2 Cor. 5.

inch has bent Seat of Christ, that every one may receive nich has nent Seat of Christ, that every one may receive with the he things done in his own Body, according to that a has done whether it be good or had. The Reirrection of the Wicked is a punishment due on his thich were design'd to be the Temples of God.

That word That R

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That of the Just is a Reward of that purity of Body and Spirit which they have endeavour. 1 Cor. 6. ed to preserve, because we are oblig'd to Glo. rifie God in our Body, and in our Spirit, which are God's. And of all the means of Grace none being fo fit to fanctifie the Inward and Out. ward Man as this Sacrament, none more binding to all the Duties of Religion; In that sence it may be said to be a Seal to Incorruption, and an Earnest of Immortality.

CHAP. III.

Of the Necessity of the Holy Sacrament.

Concerns, That is, with a monstrous Care-

2 1 Les at THat has been faid is enough to con-VV vince any reasonable Person of the when the Obligation of a due and frequent coming to the Lord's Table. For if the Eucharist is of fuch an admirable efficacy both to the Church in General, and to every private Christian in particular; Is he not a notorious Enemy to his Eternal interest, who neglects all this, and by a stupidity almost incredible in a rational Creature, refuses the only support and perfection of his present and future Being! I am fatisfied that no Man would act in his Temporal, as most of us do in our Spiritual

> lessness and Incogitancy. Would not one be look't upon as irrecoverably Mad, who ina dange

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iritual Caredange gerous Sickness had need of Arguments to make him fensible, that he must use remedies? and would not all those objections be laught out of doors, which should pretend town prove; that Eating and Drinking are not ne-

ceffary for the prefervation of Life?

No stronger proof can be given of the Degeneracy, Impiety, and Irreligion of this Age, than the neglect of this Sacrament; Except it be this, that we force our Guides to convince us of its Obligation. One of the troubles of the Bishops in the Primitive times was to temper the Zeal of their Flocks for the Panir. Lord's Supper; admitting none to it but af- Cypr. de ter a ferious trial of their dispositions, and Laps. depriving them of it who falling into some Homil. 3. grievous Offence were become unworthy of in 1. ad it. The Fathers and the ancient Canons Eph. flew what sence both these had of it, the Hom. 50. one thinking that they were going to pofless, and the other grieving that they had forfeited fo precious a Treasure. But now it is one of our Grievances, on whom the Ends of the World are come, that none understands, or considers. Our Sheep are deaf to our Entreaties; and we are forc'd to prove that which is to be suppos'd, viz. the Funda-

mental duties of Religion. But then, as we are put upon the proof of this, we might justly expect that our People would be fo equitable to us and to themone be elves, as to reflect on those clear and Incon-ho in a testable Arguments by which the necessity

Of the Lord's Supper. Part II. 226 of coming to the Holy Sacrament is inforc'd. But I am afraid that instead of advancing the cause of God, we only add to the condemnation of this finful Age. For Men love darkness rather-than light because their deeds are evil, and will rather renounce their own Reason, or part with all the advantages of the Gospel, than for sake their sensual and unreform'd way of Living. These Arguments are drawn from Scrip. ture; From the Nature of this Sacrament; From the practice of the Church of God; From a plain Demonstration of the vanity and sinfulness of all the pretences offer'd for abstaining from it. II. From the Scripture; I will only insist Joh. 6. 53. on two places. The first is that of St. John, Verily, verily I say unto you, except you eat the Flesh of the Son of Man, and drink his Blood you have no Life in you. This the Generality of the Fathers understood of the Eucharif, as they did these of Baptism; Except a Man be birn again of Water and of the Spirit he cannot enter into the Kingdom of God. The Ancient and Modern Divines have truly obferv'd, That when a Command is given with this Word, Except, sim, it is altogether in-Aug. de dispensible and the Churches of Africa carry's Peccat. this fo far that to those Children who were Merit. lib. 1. Baptiz'd, in case of necessity, they admi Cap. 29. nister'd the Sacrament of the Lord's Supper for which practice they pretended an Apo stolical Tradition. I own both the pre - shill it is y Doctrom of + as a Proprihatory swifter y stay so go in a much such applicable to it sacrains.

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Chap. III. Of the Lord's Supper. 237

tence to the Tradition and the practice it felf to be real mistakes. For tho' a Command be never so precise, yet it cannot bind those who are naturally incapable of the Qualifications requir'd and supposed in order to it. But Infants being under a natural impossibility of examining themselves, and of discerning the Lord's Body, without which this Sacrament is not to be received, they were not at all within the reach of this

But this is fo far from invalidating the Obligation in those who are come to years of discretion, that it rather mightily confirms it, by shewing it to be of that extent as to include all those who by natural and Invincible impedi-

ments are not barr'd from it.

It is plain then, that without this Eating the Flesh and Drinking the Blood of Christ, to Life is to be had. Nor can any thing be deliver'd in more decisive terms; The penalty going along with the Law, and the danger onearly attending the neglect. It must be some because whosoever leaves it undone is lead, and has no Title to Eternal Blessedness. And this Consideration has occasion'd that excellent Remark of St. Austin, 'that tho' Consideration has performed by the Passion has Evang. The St. John in the recital of the Passion has Evang. made no mention of the Body and Blood of lib. 3. Christ, as the other Evangelists have done, yet he has done it here more fully than

any of them.' This by the way may ferve

san answer to an objection made lately by
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Of the Lord's Supper. Part II. 238

Mr. Pen. by an ingenious Person to the Bishop of Cork the Bish. of against the Sacrament, that St. John said

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But because it may be offer'd, that these Words of St. John have no direct relation to the Holy Sacrament, An affertion of some of the Fathers, of feveral Eminent Men in the Church of Rome it felf, and of many Learned Writers amongst us; But are to be understood in general of Faith in Christ, who by his Word is the food of our Souls, affifts us with his Grace, and by his Meritorious Death has rais'd us again to a lively hope; I fay, that this is nothing to the purpose. For all this is true, that by the Eating Christ is meant our Union with him. He is our Meat as often as we draw near him, either in Baptism or any other Act of Religion. It is true also that the Incarnation and Death of Christ is principally spoken of here; The one, when he fays, I am the living Bread which comes down from Heaven. The other, when he adds, and the Bread that I will give is m Flesh, which I will give for the life of the World But I fay at the same time, that this Flesh and Bread being propos'd to be Eaten, not by a Oral or Carnal, but by a Spiritual and Ineffa ble Manducation, the Holy Sacrament be ing the great Instrument, or Canal by which it is convey'd to us; That which provesth necessity of the one, provesalso the necessit of the other; and notwithstanding those ma whole ny ways of Eating his Flesh and Drinking

Chap. III. Of the Lord's Supper.

his Blood, those repeated Acts of Faith in him; We are indispensibly oblig'd, when we come of Age to that, by which that Flesh and

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Blood of his are confign'd to us.

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The fecond Authority from the Scripture is the plain and positive Command recorded in the Institution, This do in remembrance of me, Luk. 22. repeated by St. Paul with this addition, or 19. explication which imports both the frequency and necessity of the Duty; As often as you i Cor. 11. Eat this Bread, and Drink this Cup, you do shew 26. the Lords Death till he come. Those words, to remember Christ, and to shew the Lords Death till he come, deserve a great deal of Consideration, and are a clear decision of the whole matter. For what is that Remembrance, and that declaring or announcing his Death? Not certainly a simple calling to Mind, or faying that he dy'd for us, and that he will appear again at the end of the World. But it is a Sacramental, folemn and Publick Act by which we make profession of our firm belief of these two Circumstances of his Life into which all the others are refolv'd, and on which our Faith is built. The first his Incarnation, which implies his real Manifestation in the Flesh, his Death and Sufferings: The fecond his coming at the last Judgment which supposes his Resurrection and Ascension to Heaven.

Thus standing and appearing before the Lord, Gen. 19. which is faid of Abraham, Moles, and the 27. whole Congregation, to which Israel was Levit.9.5. ob- 23, 24.

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oblig'd three times every year, was not simply coming to the Temple or Tabernacle to join with the rest in the praises of God; But it was a solemn and publick Declaration of Obedience, an owning God for their peculiar Lord and King, and themselves his Subjects and People. A duty, to the performance of which Blessing and security was promis'd.

And such is the Holy Ordinance. The Lords Table is the place where we appear before the Lord. The Sacrament is the Instrument of our Remembrance. Our appearing there and receiving it, is an Authentick Declaration that we believe in Christ deliver'd for our offences, and rais'd again for our Justification, expecting his second coming to Judge the World, in which as the wicked shall be for ever separated from, so the Just shall be for ever United to him.

And as no private duties of Religion, but meer Impossibility could excuse the Jews from that great Appearance, it being so considerable a part of the Covenant of God with them, of which this neglect was a high violation; So amongst us Christians no other Reason can make us to dispense with that Sacramental Remembrance, Declaration, and Confession of our Faith in Christ, sounded upon, and made in an Ordinance, which represents and exhibits him to us.

It is visible then, that there lies on every scran Christian an Obligation to come to the Lord's is Mos Supper. For tho' we remember Christ's Death ad to

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and Coming again, in most acts of Religion Yet God having appointed a Sacrament of Remembrance of his Son, and left it to his Church as a standing Institution, the neglect of it is a breach of Precept; An act both of Presumption and Ingratitude; and brings us under the Guilt of a dreadful disobedience.

III. The second Argument is from the nature of this Sacrament, which may be confider'd either according to what is common to it and othe other Sacrament, or according to what

s peculiar to it felf.

It is a judicious observation of St. Austin, Aug. that Men cannot be gather'd into any name Faust. of Religion whether true or false, except lib. 19. they are united together by some Common Cap. 17. Seal or visible Sacraments.' The reason of his is vastly plain. For Men entring into a ociety for the Service of God; It is highly ecessary that they should have a way of Inilation, or admission to it; and once Initiated confide ome particular fettled Ordinance by which d with hey think to obtain his favour.

gh vio-of the of and only true Religion in the World. orafter he had reconcil'd Mankind to himfounded Esus CHRIST, and been pleas'd to make hich re- New and an Everlasting Covenant with of pardon and acceptation, he appointed e Lord's s'Mercies Seal'd, and interest in it preser-es Death d to us. These are not many, but sew,

Of the Lord's Supper. Part. II 242 fays St. Austin, 'of an easie practice, of great Aug. de Doctr. ' fence, and of a most pure obligation, Ban Cbr.lib. 3. 'tism, and the Celebration of the Body and

'Blood of Christ.

Therefore the true Notion and the bell definition of Sacraments is, that they an Federal Rites, or Covenant Ordinances which God requires of us as necessary con ditions to obtain the Grace contain'd in it This shews not only their nature and Effects but also the indispensible Obligation to re ceive them. Baptism then is a Sacramento admission into, and the Lords Supper a Sacra ment of Preservation in the Covenant. With out the first, None can be a Christian; With out the fecond. None can be a good one.

Excepting the Case of dying Infants, to whom the Merciful God fupplies what the shortness of their Lives has prevented; an that of others, whose Lot Providence hasca into those Countries, where they lie unde an impossibility of receiving, and can offe to God nothing but fincere resolutions when ever they have an opportunity; No realo can be affign'd why the one should sooner b dispens'd with than the other. For if with out the Covenant no Salvation is to be ca pected; and if the Covenant is of no ford without those Instruments of God's appoint ment, It is plain beyond the possibility contradiction, that they are both to receiv'd, the one because it is a New Birth the Christian, and the other because it is Foo

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Food of Life to give him growth and strength Basil. lib. 1.

when he is born.

de Bapt. Cap. ult. It is a Sacrilegious attempt in the Church of Rome to have divided the Sacrament of the Lords Body and Blood. This we have exclaim'd against from all the parts of the World, and is really an objection which every one of us can make, and none amongst them

can answer. No human Authority, tho' even as great as they are pleas'd to suppose it, hav-

ing power to change any Command or esta-

blishment of Christ. But then how can we who detest so impious a practice be guilty of

a far greater enormity? They divide a Sacrament, administring it only in one kind: and

we divide the Covenant it felf, being contented to receive Baptism, and laying aside the

Lord's Supper. If a Church is justly Condemn'd for doing the first, how great must

the punishment be of a private Christian who dares do the second?

What is peculiar to this Sacrament is ano- Aug. Come. ther irrefiftible evidence. St. Austin fays ex- Faust.

cellently well to Faustus, that Bread and Wine lib. 20.

as they are in themselves are an aliment of Cap. 13. Refection, and not a Sacrament of Religi-

on, that they are not naturally Instruments

of Grace but become fuch by a certain Con-

fecration, and St. Irenews before him, that when Iren. lib. 5. the Cup and the Bread receives the Word of Cap. 2.

God, it becomes the Eucharist of the Body

and Blood of Christ.

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This shews then what Christ has done and Venerab. to what end? He has taken these Creatures of Beda. Hom. Bread and Wine, the ordinary means of the Hyem. in nourishment of our Bodies, and by the inestable Santisscation of the Spirit having made them the Sacrament of his Bod y, has Exalted them to be the nourishment of our Souls.

If there was no Command to Communicate, the very view of this inforces the obli-

Cyrill. Hierof. Cathe. 4.

gation. For why are the Elements made the Body and Blood of Christ, but that they should be receiv'd, and that by the Reception we should be full of him, xpisopopo, as St. Cyrill loves to speak, bearing Christ in us. Certainly that great performance of the Divine love is not a bare object of Speculation, which may or may not fix our thoughts; but defigned for use and practice. All the Words by which it is expres'd convince us of this. All its Energy and virtue is directed to us. To us it is faid, take and Eat, and Drink ye all of To us it is a Communication of the and Blood of Christ. To us it is a Sacrament of Union, An Eucharif, a Divine Eulogy. In a word why all this if we are not concern'd in it? And how can any thing be a Command and an obligation of Religion if this is not? He must have no Honesty, no Reason, no Conscience, no, he must have no Eyes, who denies this.

IV. The third Argument is from the practice of the Church of God. How early it began we learn from the Acts, where the

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irt II. Chap. III. Of the Lord's Supper. ne and new Converts are represented, continuing Act. 2.42. ures of feedfastly in the Apostles Doctrine and Fellowship of the and in the breaking of Bread, and in Prayers. ineffa-Or as the Syriack reads it, in the breaking of the made Bucharift. These are describ'd as the four Exalted Grand Duties of Christianity, and better ouls. Marks of a true Church than any have been nmunigiven these two hundred Years. The Apostles ne obli-Doctrine, our Rule; Charity and Unity, our adethe Practice; The Eucharist, our nourishment; and t they publick Prayers, our Homage to God, and the ception way of obtaining his Favour. t. Cyrill This was not only at Jerujalem, but also at ertain-Iroas. The usage of the Infant Church is Divine visible, and their Custom undeniable of meet-, which ng on the Lord's Day to Communicate. And Act, 20.7. designwon the first day of the Week when the Disciples ords by ame together to break Bread, Paul preach'd'unto nis. All To us hem. That day was not appointed because he Apostle was to Preach. But the Apostle all of Preach'd, because it was the Lord's Day; A of the ay already fix'd in those early times to meet us it ogether for the Publick Prayers, and for recharift. eiving the Holy Sacrament. all this St. Paul speaks of this to the Corinthians as iow can fa known and Universal practice. The Cup I Cor. 10. ligation Bleffing which we Blefs, is it not the Communihaveno nof the Blood of Christ? The Bread which we no, he reak, is it not the Communion of the Body of brist? For we being many are one Bread; For om the e are all partakers of that one Bread: It was w early fual then in the Christian Congregations to ere the dminister and consequently to receive. For . new St.

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St. Paul affirms both the matter of Fact, and the Doctrine; The one Publick and notori ous; The Blessing and breaking: The other Instructive, and which they were not Strangen to, Is it not the Communion of the Body of Christ That every Adult Christian was oblig'd to receive, and actually did, appears from the Words, for we are all Partakers of that on Bread, which if they are not literally under stood the Apostle's Argument has no force His design being to prove that tho' th Church contains a vast Multitude of People yet they are but one Body, as innumerable grains of Corn mix'd together make but on Bread, deriving their Unity from that living Bread which they receive at the Holy Table This is the Exposition of St. Ambrose on thi place.

It is needless to bring in what the Apost fays in this very Epistle, where he shewsth true use and abuse of this Sacrament, an

with what Reverence and confideration ought to be approach'd. All his discourse supposing the then practice of the Church to the country of the church to the country of th

meet together on the Lord's Day to communicate, and those Instances making it evidenthat this was not and could not be the way

fome particular Churches, but that also of the whole Christian World.

The Blessed Ages, which succeeded the Apostles unanimously affert the same practice

Ign. Epist. The Holy Martyr Ignatius proves to the Phad Philad. ladelphians their Obligation of agreeing in the

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art II Chap. III. Of the Lord's Supper. 247 ame Faith and Doctrine from this Topick, et, and notori-there is but one flesh of our Lord, and one blood e other fied for all; One Bread also broken for all, and ranger One Cup distributed to all. Justin, a nother Just. Christ Martyr, having describ'd the times, the Place, Apol. 2. ig'd to heOrder of the Christian Assemblies to pray to m the God, and to hearhisword, and given an account that on of the Confecration of the Elements by the under Bishop, shews how they were distributed force by the Deacons initial to magin to every one ho' the sthem that were present. St. Irenews giving a Iren. lib.4.

People Reason of the Original of this Sacred Institu
Cap. 32.

merable ion says, that Christ taught his Disciples the
but on Obligation of the New Testament, which the at living thurch having receiv'd from the Apostles, y Table fers to God all over the World. The Author on this f the Apostolical Constitutions falsly attriuted to Clement Bishop of Rome; After the Apostle blation has been made, that is, the Elements newsth fer'd to God and Sanctified by his Spirit, ent, and at every order by it self, every a zis rad' eauni, Constit. ration is the Body of the Lord, and the precious Blood lib. 2. surfe sup ith Reverence and fear coming as to the King's Cap. 57. communications of his days received the Commue way which the Fear of Persecution oblig'd them lso of the keep even before day, and amongst the rguments which he uses to his Wife to eded the swade her from Marrying after his Death practice a Heathen, this is one, that he will not suf-Tertulle de the Pher to affift in the night at the Solemnity co. milit. Ing in the Easter, that he will not let her go with-Trull.

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offer'd, which by Prayer becomes some Ho ly Body, and Sanctifies them who use it with a good purpose, and St. Cyprian explains the Orar. Dom. fourth Petition of the Lords Prayer of the Eucharist, and fays that it is call'd Our dail Bread, because it is received every day.

A large volum might be written of wha the fucceeding Fathers, and the Canons of the former and later Councils have faid to this. A Tradition fo Ancient, fo universal fo reverenc'd by all the Ages of the Church that that Regular Society of Christians is no to be nam'd which has not, and does no look upon the reception of the Holy Sacra ment as the greatest Bleffing and Duty of Religion.

V. The last Argument consists in a De monstration of the vanity and Sinfullne of the pretences made against Receiving. Bu this is much to be observ'd that we meet no here with any Doctrinal objections, the Rea fons us'd all along if taken together being ly refragable and admitting no fort of Answer For to what some have faid that this Sacra ment is only a practice and an Institution bu not a Command; and others that it was con fin'd to the Apostles and oblig'd not the fucceeding times, are Impertinences of the

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nature as not to deserve the least consi-

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The Oppositions then are more from the Heart than the Mind. They are not the result of a candid Temper which does all that can be done to overcome those prejudices which it lies under; But the sad consequences of an ill spent Life, long indulg'd Lusts, and a careless, unthinking way of Conversation.

The first is Ignorance, which arises in many from want of Education, and then from not endeavouring when they come to act for themselves to retrieve the neglect of their Parents. More there are of this fort than can be imagin'd. But how can this be pretended with any Modesty in a Kingdom where the People mayat any time inquire for Knowledge at the Priest's Lips? Where 6 many excellent Sermons are Preach'd, and Books are daily Printed on this Subject? Where our incomparable Liturgy in the vulgar Tongue is a perpetual Instruction, and the Christian learns at the same time that he prays? Let ignorance prevail where it is he interest of the Shepherds to keep the pheep ignorant. But it is not fo with us, und an English Protestant, tho' he can neiher Read nor Write cannot pretend this, if he but constantly and carefully attends the Divine Service of our Church.

Want of ability is not and cannot be an ob-

Want of ability is not and cannot be an obection. More Piety than Learning is relun'd in order to this. One cannot understand

fland, and much less resolve all the difficulties of this Sacred Mystery. But he can believe and be good, and this is enough to come to his Saviour. The Fundamentals of Religion are few and easie. The Moral Duties of it are plain and indispensible. Acquaint thy felf with the first; Oppose not in thy felf the power of Religion; and thou art Knowing enough. But it is easie to observe that this fort of ignorance is generally voluntary: It being attended with a mean and fordid Temper, which looks no further than things of this Life, and hears us talk of the other as of that wherein they are not concern'd.

It is no wonder then if they do not find,

who take no care to feek. God who has made

none of us to perish, has given to every Man a Measure of light, to some more and to others less; But enough to every one to answer the ends of his Creation. Our busness then is to preserve and improve it. But when thro' want of attendance to Publick and Private Prayers, to reading or hearing the word of God, to keeping of the Lord's Day with Piety, and Reverence; that light comes to be put out, Ignorance is only the pretence; A loose vicious way of Living is the true objection. Of these it may be said with St. Paul, But if any Man be ignorant, let him be ignorant.

1 Cor. 14.

Of this fort of Ignorance the last Actor Toleration has given a fad Instance and a thing

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Chap. III. Of the Lord's Supper.

thing well and wifely defign'd was never perhaps fo much abus'd. For whereas the intention of it is to indulge weak Consciences in that way which they think best, All the Penal Laws being left in force against those who are not every Lords Day either at Church, or some other place of Worship; Yet vast numbers of profligate Persons in Towns and Country ferve God no where; Are Instructed nowhere; Sleep at Home, Walk in the Fields, Shelter themselves in a Tavern or Ale-house; and mistake a condescension to serve God in this or that Place, for a warrant not to ferve him at all. How a Christian Government and Justices of the Peace, of whom too many are rather Breakers than Afferters of the Law, will answer this another day, is no part of the present inquiry.

VI. A Second Pretence is multitude of Business. One must look to his Farm, another to his Merchandize; A third is entangl'd Mat. 22.5. in a Suit at Law; A fourth is oblig'd to Atendance on Great Men. In a Word, the Cares of this World, which choak the Word namake it unfruitful, are a mighty objection. The necessity of the Duty is agreed upon, ut the time is wanting to prepare for it. But is there any of those Persons, who for their real or pretended multitude of affairs Act of and no time to Eat and Drink? No cerinly. All must and do yield to that necessiof preferving our Bodies. The Wife, the

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Great, the Strong stoop naturally to it. But is it not unreasonable to the highest degree, that nothing can hinder us from minding the Body our inferior and Mortal, and every thing obstructs our care of the Soul our Superior and Immortal part? Away with that nonsense which prefers time to Eternity, and our present to our future happiness! Which places us in the rank of Beasts, and excludes from Heaven the far greater part of Mankind.

Luk. 10.

This proceeds from a Monstrous Ignorance of these two Truths. The first that our principal care is to fecure Eternity. This, fays our Lord, is the one thing needful. The rest is little and infignificant. To be for ever happy or miserable, is a concern of that importance, that nothing can come in competition with it. The objection of Christ is every way unanswerable. What shall it profit a Man if he shall gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul? The Second is, that our Life being indispensibly attended with the cares of this World, they are to be Sanctified and made fubservient to our great End. This is done by affiduity to private Prayer Morning and Evening: By a strict observation of the Lord's Day, and affixing then constantly some portion of it to reflect on our felves, on the miscarriages of the Week past, and taking serious resolutions for that into which we are enter'd; By using our selves to have God

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Chap. III. Of the Lord's Supper.

present to us, depending on him for a blessing on our endeavours, and avoiding carefully all manner of iniquity. He who walks up to these Rules is always fit to come to the Ho-

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But we live in a stupid and senceles Age, where Men are afraid of thinking, and make every thing a pretence against the Ducies of Religion. Alas it is not time we want, but agood and an honest heart ! When any Profit comes in our way, or any Lust is to be fatisfied, we can steal Hours and Days from our most important Affairs. It is a folly to charge our neglect on our Employments. We may be fav'd in any Calling which is not finful of it self, and against the Law of God. David Ps. 55. 17 was a Man of business, and yet he could re-The Phil.4.22 ferve three times a day for Prayer. Court of Nero was a Sink of enormities and vet had Men who were Examples of Ver-There have been Saints at the Bar, at the Exchange, in the Sea and Land Service, and indeed in all Protessions. They are God's appointment and confequently good. Nor can we ever be so immers'd in secular Affairs, but that we may, if we please, find time for that great Duty. But alas, fays St. Bernard, Bern. Tract. Nothing is more precious than time, and de vit. 5 nothing now fo little regarded. The days Cap. 16. of Salvation run apace and no Man lays it to heart. None complains that those Moments are elaps'd, which will never return

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VII. A Third Pretence which is made by Persons otherwise free from Immorality is that thro' disturbances occasion'd by the number of Children or Servants, and the frequent crosses arising from the management of a Family, they cannot read and pray, as they ought to do; Or attain that Sedate and quiet Temper which is requir'd for Receiving.

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This fprings from a notion true in it felf, that we ought to approach the Holy Table with a calm and ferene Mind. But this is carry'd too far, that fort of People thinking that they must absolutely be free from distractions, and forming to themselves an Image of Purity and Peace which this Life

is not capable of.

Either those disturbances are occasion'd by our own imprudence and impatience, our want of attention and Reflection; Or they are not. If they are not, they cannot hurt or indispose us. They are Lodg'd only in the furface of the Soul, and make no impression on it. They hide, but not at all deface its Beauty, and become trials of our Patience, and exercises of Vertue. When we have done all that we can, and still find Crosses from Husband, or Wife, Children or Servants, let us be quiet and we shall experience that the Holy Sacrament is our best comfort and the great Instrument of our Peace. This is a sure and an approv'd remedy. But

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But if these troubles come from our selves, in vain do we make this a Pretence, It ought not to be so, till we have carefully examin'd wherein we are desicient, and endeavour'd earnestly to reform it. A considerable part of our discontents in relation to our Inseriors springs from our selves. We may advise, reprove, and correct. But all this perhaps is done rashly, peevishly, out of season, and without studying opportunities. We are full of Exhortations, but perhaps void of good Examples, and pull down with one hand what we raise with the other. Perhaps we are wanting in that essential part of our Duty to recommend them to God. Let this be done and our season will quickly vanish.

Universal is, that we are not fit for it. But it is made by two forts of Persons, and on two very different Principles. The One Conscious to themselves of the Wickedness of their Lives will not; The Other sensible of the dignity and purity of the Sacrament dare not approach it. It must be own'd that tho' these are only Pretences, yet they are grounded on a great deal of Truth and deserve to be seriously consider'd.

The first then plead that their ill Lives are abar against the Ordinance; and they are very much in the right. They suppose the Obligation and Preparation, but are stop't by the ill Courses which they are ingag'd in. I

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am satisfied, says one, that a considerable part of my Estate is the Blood of Orphans and the Tears of Widows: that the Gains of my Trade are for the most part unlawful; and that in Conscience I am bound to restore: But I will not be brought to Restitution. I tical love my Friend, favs another, but I hate my ye C Enemy. I will revenge the injuries offer'd ine, and cannot be in Charity with fuch or fuch a Person. A Third Lives in Adultery or Trui A Fourth is a Companion of cann Drunkards, and will not leave that unhappy Society. A Fifth is Prophane, and Atheiftical; Looks on Religion as a troublesome, or becau at best an indifferent thing; Denies himself even nothing, trifles away his time in Folly and we h Vanity; and abhors the thoughts of that Sobriety, and Seriousness to which a Commumuni cessar

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nicant is oblig'd. But they perceive not that these Objections are not Levell'd fo much against the Sacrament, as against Christianity and Morality, against Heaven, and against God himself, who has declar'd so often, That they who do such things shall not Inherit his Kingdom; That the Soul that Sins shall dye; That the end of those things is Death; That he will visit andre-

pay their iniquities.

Fornication.

Supposing that there was no such thing as this Holy Institution, are they not oblig'd to forfake the evil of their ways? Can they think of another World, and not be concern'd at what will become of them in a future

State !

Chap. III. Of the Lord's Supper. 257 State? Are they not afraid of the day of Wrath, Rom. 2.5. and of the Revelation of the Righteous judgment of God who will render to every Man according to his Deeds? Can they hear without trembling the Catastrophe, or last Scene of Life so Pathetically describ'd by Christ? Depart from me Mat. 25. ge Cursed into the Everlasting Fire prepar'd41. for the Devils and his Angels. What must or will do, exclaims an Ancient Father, if the Trumpet, which is to awake all Mankind annot awake thee? I am daide a gold the It is then a prodigious Folly to pretend that we cannot receive the Holy Sacrament. because we will not change our Lives; When even supposing that there was no such thing, we have all the reason in the World to do it. would defire no other preparation in a Commmumunicant to receive, than that which is neessary for every Mian to Dye well. But we re all oblig'd daily to be ready for our deparwe. Our last day is hid from us that we may berve every day. How ftrange then is our lindness? We pretend that the Wickedness four Lives keeps us from the Sacrament, and erceive not that it excludes us from Heaven. The fecond fort think that no Pheparation fufficient, the Holiness of the Institution eing fo great, and the Prevaricator Eating nd Drinking Damnation to himself. I am apt believe that this is the fense of some conpentious People; But truly confider'd it appear to be a Temptation of the evil

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pious Souls from a closer Union with their
Saviour.

This mistake is grounded on a sad ignorance of the Covenant of Grace, wherein God does not expect from us a perfect and unsinning Obedience, but only honest and sincere endeavours. The Hardship of the Law consisted in this, that the least Omission of any part of it brought us under condem.

Gal. 3.1c. nation. Cursed is every one that continues not in all things which are Written in the Book of the Law to do them. But it is not so under the Gospel. Christ having satisfied for us by a most absolute and entire Obedience, an allowance is made for the frailties, and inseparable weaknesses of our human Nature.

Rom. 14. For we are not under the Law, but under Grace.

For we are not under the Law, but under Grace. It is Self Love and Pride to think that we can Live without Sin. Our Redemption by Jesus Christ has reftor'd us to God's favour, and enabled us to escape the pollutions of the World; But it has not improved our Nature so as to free us from daily imperfections.

It is also a sad ignorance of CHRISTS design in this Sacrament. For whom did he regard in the Institution, or whom did he recommend it to? Certainly not to Angels of Souls made perfect by being taken out of this World: But to us who groan under the Conscience and burden of Sin, and seek the rest of our Souls in the tears of an unseign'd Repentance. No dispositions can be fully an

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Chap. III. Of the Lord's Supper. lwerable to the dignity of this Sacrament. This is beyond the ability of any Created Being. It would be a reproach to the 35: onds. Wildom of God who knows our frame, and remembers that we are but dust, and a great Psal. 103. Prefumption in us to pretend to measure 14. our selves with the Almighty. He must tear This to the and is already judg'd who comes there with and of the mimpure heart, and unreform'd Life. He omitted at goes from thence a great deal worse than he only applica ame to it. But when we are satisfied that we have actually for faken Sin, are enter'd in-Book of der the to, and persever'd some considerable time in lar occasions is by a State of Reformation, an humble confidence him butte an aln the Mercy of God is both a Duty and a feet. d inse Vertue. Vature. I am indeed of that mind that fome Grace. Persons who Communicate very often, as ewe can very Week, or Month in the Year, do very . ion by well fometimes to abstain. First, To try o God's whether they do it not more out of llutions Custom than Devotion? Secondly, To punish v'd our hemselves for their remisness in Religious imper-Duties. Thirdly, To return to it with a fresh unger and thirst of Righteonshess. Thus RISTS t. Austin commends him who receives every Aug. Epis. did he ay, and him who abstains some days that 118. did he e may return better prepar'd; and prongelsor oses the instance of Zaccheus who receiv'd Luk. 19.6. t of this brist joyfully, and of the Centurion who out Mat. 8. 8. der the Humility declin'd his coming to his House. feek the ut to abstain totally, or receive rarely unifeign'd er pretence of our unfitness, is a dishonor ully anwerable

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But what I have faid on this Head must be understood of very few. For tho' no thing is more common than this pretence of Reverence to the Holy Sacrament, which we are put off with when we urge that Duty Yet I dare to aver that not one in a hundred is to be believ'd who makes use of it. I hope it will not be taken ill if I give a staring Instance of it. It is the Act of Qualification for publick Employments. By it, it is enacted that if one does not receive the Sacrament in three Months after his advancement to any place of Trust or Profit, he forfeits five Hundred Pound, and is for ever incapacitated from having any other. A wife and necessary Law, and an effectual Fence against Popery! But nothing in the World shews with a plainer Evidence, How Men can play fast and loose with Conscience. For we find too often that a Person who could not be prevailed upon, either by Publick or Private Admonitions, and pretended the Importance of the thing, his Unworthiness, or want of preparation; the distractions of his Employment at Sea or at Land, and this for Years together, Has no fooner been chosen a Member of a little Corporation, or advanc'd to a place of Forty Shillings a Year, but he is prepar'd; His doubts are remov'd; All his Objections fatisfied, and he comes impudently to the Holy Sacrament. Thus the fear

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Chap. III. Of the Lord's Supper.

fear of losing a Sum of Mony prevails upon the fear of God. A Qualification for a
Place is prefer'd to a Qualification for Heaven. An inconsiderable interest makes us
misse with Religion, and shews that either
we were Hypocrites, and did not believe what
we said, or the worst of Villains who act
knowingly, and deliberately against our Conscience.

IX. A Fifth Pretence is an impertinent Question, what will become, or is become, of vast many People, who have not, and do not receive, if the Obligation to it is so indispensible as we have represented it? Are they all Damn'd, and must they all perish

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es imus the fear But if this has any force, it will plead for all the Omissions in the World. For there is none but what may be excus'd by their Number who are guilty of it. Thus one may not Honor his Parents; May for everablent himself from the Publick Service of God; May neglect the Care of his Family, because so many have done, and do do it in his unfortunate Age. A silly way of Readining, which makes Sin the more pardonble, because it is more Universal! And draws an Argument to secure Sinners from that which naturally condemns them, the Greatness of the Transgression, and the multitude of Transgressions!

It is hard for Man to fay whether any one Chris been, or is actually Damn'd? A Sober Ref

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has been, or is actually Damn'd? A Sober Christian is not willing to resolve that sort of Questions. There is a great difference between being Damn'd, and being in a State of

Damnation. God has declar'd the One, but keeps the Other hid from our Eyes. I know that a Murtherer owes his Life to the Law, and must Die. But whether the Prince may

fay that every one who receives not shall be Damn'd. But I presume to be positive in this

that whosoever is come to maturity of Years has opportunities of instruction, and may come to the Holy Administration, and does

not, is guilty of Contempt of God, of Impiety, and Ingratitude, and is consequently in

a State of Damnation. But there is so short a way between a State of Damnation, and actual Damnation, that I would not have

any to venture it. He is Mad, who upon

groundless hopes will run the hazard of perishing Eternally.

To these Objections all others which have any fort of colour may be reduc'd. There are some of another Nature which arise from the manner of the Administration, such as Kneeling, &c. But they are so insignificant, so foreign to the thing it self, rais'd by such unreasonable Men, and betray so much ignorance, that they deserve no sort of no-

tice. The Kneeling at the Sacrament was the practice of the Primitive Church, and Chap. IV. Of the Lord's Supper.

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263 s now of the whole Christian World, some Churches excepted, which in their Zeal for Reformation fuffer'd themselves to be carry'd from one extreme to another. Having Com-

municated to the Body of Christ, fays a Father of Venerable Antiquity, Come to the Cup of the Cyrill. Blood, ev' τρόπωη ροτιμενήσεως η σεβασματος, In form of Myfrag. 5. **I** know

Adoration and Worsbip, not to the Elements Amb. de which are no ways Adorable, but to Christ Spir. Sanc. represented and confer'd in the Sacrament. Cap. 12.

To this fence speak St. Ambrose, St. Austin St. Aust. in Ps. 98. and others.

the said they arend

CHAP. IV.

If the Necessary Preparation to Receive the Holy Sacrament.

o upon TF the Obligation of Receiving is fo I great, that of Receiving well is no lefs. is the Holy Sacrament is a Savor of Life unto There Death to others. This difference arises fe from ot from the Sacrament it felf which is alfuch as ays the fame; But from our own disposi-cant, so ons which, if Good, secure to us inesti-by such able Bleffings; and if Bad, leave us nothof nogto expect but Judgment and Condemnaon. The Apostle has clearly deliver'd this these terrible Words; He that Eats and Cor. 11. ent was Drinks 29.

Of the Lord's Supper. Part II

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Drinks unworthily, Eats and Drinks Damnation

to himself. In the beginnings of Christianity

264

Chap. IV. Of the Lord's Supper. 265 Garment must be bound Hand and Foot, and cast Mat. 22. into utter darkness. From thence the Apostle concludes a Neceffity of Considering well what we do.

The Majesty of God is not to be Mock'd. The only way to avoid his Judgments and be worthy of his Mercies, is to prepare our selves with diligence, For if we would judge 1 Cor. 11.

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our selves, we should not be jude'd.

The Primitive Church was fo fenfible of this, that when this Sacrament was Administred, The Catechumens and Penitents Dyonis. were turn'd out; The One, because they want-Hierar. ed instruction; The others, because they were Cap. 3. not yet purified from the diforders of their Lives. 'If fuch Threatnings were pronounc'd, Bafil. de by St. Presumptuously things Sanctified by Men; wilty of What must be said of him who is pre-ophane sumptous in so great a Mystery? And St. World Chrysostom asking why he that Eats and Drinks Chrys. Christia unworthily is guilty of the Body and Blood of Hom. 27. He con Christ? Answers, because he has shed it, and in 1. ad lood by his action is more a Murder than a Sacrifice. It Cyrill. in as much was usual then in the Celebration for the foan. lib. y of the Deacons to turn themselves to the People 12.cap.50. Chrys. add cry aloud, a a material participate, says the Greek ad Pop. He set the Holy. Run to participate, says the Greek ad Pop. He set hings are and granted to them that are such proache hings are only granted to them that are such.

he that II. The Necessity then of the Preparation ng Gar eing suppos'd, the manner of it is to be ex-men dain'd. In this two Extremes are to be avoided. - 266

mistaken Zeal hurry all fort of Persons to the Sacrament, not considering that the Splendor and well being of a Church consists not in the Number, but real Worth of the Communicants. The Second is of those who under pretence of Reverence for it, have made the Conditions so hard, and the Burden so heavy that none can bear it; Forgerting the advice of St. Bernard to Eugenius, Non fortia loquor sed possibilia, that this sinful Age is not capable of great, but only of possible things.

Bernard
ad Eugen,
Pap. de
Consid.
lib. 1.

I would not betray the dignity of the Eucharist by profituting it to every Impenitent Sinner. But I am as unwilling to make the Gate which opens to Life Straiter than it is, and require Conditions which in the great decay of Piety amongst us are scarce to be perform'd. It is not what we wish might be done that Men are to be perswaded to, But we are forc'd to be contented only with

what can be done.

St. Paul has left us no more than one Rule, but of that extent, that confider'd in every part of it, it contains all other directions. It is this, Let a Man examine himself. I confess that our Translation comes somewhat short of the Energy of the Greek Word for which in the Dialect of the new Testament signifies a diligent search and inquiry into our selves, exploring, and approving our selves to God and our own Conscience. Therefore it

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Chap. IV. Of the Lord's Supper.

preter, Probet autem seipsum bomo; Let a Man prove, try, explore, and fatisfie himfelf whether he has the necessary dispositions

to fo great a performance.

From this two strange consequences have been drawn. The First, by an impudent fort of People, who pretended that fince a Man is to examine himself, he becomes his own Judge, and that the Church has no power to exclude from the Sacrament any Notorious Sinner. They take this as a warrant, in the Language of St. Cyprian, to of- Cyprian. fer violence to the Body and Blood of Christ, lags. and are angry with their Bishops, and Priests that they will not fuffer them to take the one with polluted Hands, and drink the other with a corrupt Mouth.' The Second, is of the Divines of the Church of Rome. who have concluded from thence the Necessity of Auricular Consession, and taught that fince a Man is to judge himself, and experience shews that we are short-fighted in our Temporal, and much more in our Spiritual Concerns, he ought to go to the Priest, and confess his Sins to him, that he may the better understand his Dispositions, and upon the whole receive the Benefit of Abolution.

The First of these Inferences is execrable, and destroys the Power of Excommunication nd Readmission, of Binding and Looling, which God has left to his Church. The

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Second, whatever conveniences it may have if foberly us'd, was as to it's Obligation unknown to Primitive Ages, and confequently cannot be the fence of the Apostle. this is true, First, That tho' a Man is to examine himself as to the secret Offences of which without a discovery made by himself the Church cannot judge; Yet as to Publick and notorious Crimesthe Church is to examine, Condemn, and Excommunicate him from the Sacrament. Secondly, That one is not fafe, particularly in intricate Cases, or after a return from a long Course of Sin, or in an incapacity of examining himself, who does not consult his Spiritual Guide, who will inform him, and upon his true Repentance declare to him the pardon and Forgiveness of his Sins. do for ce

III. But laying this Digression aside; It is from that rule of St. Paul, that so many excellent Directions have been deriv'd to us, and by them we have learn'd wherein this self-examination consists. Justin Martyr in his second Apology understands it thus. And this Meat is call'd Eucharist, of which it is Lawful to none to participate, but to him who believes the things deliver'd amongst us to be true. Who has been Wash'd in the Laver of Remission of Sins in order to Regeneration, and lives after that manner which Christ has Commanded.

There are three things then necessary

to

to Receive the Sacrament in this plain and admirable instruction, concerning which the Communicant is to examine himself. Whether he firmly believes the truth of our Christian Doctrine, all the Articles of our Holy Faith, All that Revelation of his Will which God has made and deposited in the Scriptures? Whofoever does not give an unfeign'd affent to the foundation of Faith, of which we are oblig'd to have an explicite Belief, as the Trinity, Incarnation of Jesus CHRIST, his Death, Refurrection, Ascension, Exaltation at the Right hand of God, His coming again to Judge the World, His Divinity, and that of the Holy Spirit: Whofoever receives not the Scriptures as Infpir'd and Divine Writings, the Rule of our Faith and Manners, has nothing to do there.

Secondly, Whether he be Baptiz'd? An Inquiry which may feem unnecessary in our days, where Infant-Baptism is the general practice; But however of great use, because it will naturally produce those important Questions. Whether he knows and is sensible of the Sacred Engagements which he enter'd into when he was Baptiz'd? and whether he has taken care to perform them? Whosever is not Baptiz'd has a Natural, whosever does not perform the Obligations of his Baptism, has a Moral obstacle to this Sacrament.

Thirdly, Whether he Lives according to the Commands of Christ, with Piety towards God, with Charity towards his Neighbour

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Of the Lord's Supper. Part. II. 270 with Purity, Knowledge, Temperance, Chastity, &c? Whosoever wants this, at least in some competent degree, must not

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come to it. This was the Doctrine and Practice of those Blessed Times, and it continu'd till many falling in the times of Perfecution, and the number of Christians increasing, the one defiring to return, and the other not living up to their Profession, the Discipline of the Church receiv'd the first Wound, decay'd ever fince, and is now quite loft. This then gave an occasion to a distinction which has continu'd down to us, and places all Christians under these two Heads. The First is of those who having preserv'd the Baptismal Grace are call'd Innocents. The Second is of those who being fallen from it, do yet desire to return, and these are call'd Penitents.

The Innocents may eafily be prepar'd for the reception of the Sacrament. There is no impediment, no Partition Wall between God and them to be pull'd down. Their Preparation confifts only in real defires of advancement, and resolutions of Perseverance. They are the Friends of God, Sheep who were always Obedient to the Shepherd's Voice, and to them this Sacrament properly belongs, because to them are made all the Promises of Isa. 12.3 the Gospel. Let them go therefore, and with

4. 6.

joy draw Water out of the Wells of Salvation. Let them praise the Lord and call upon his Name, For great is the Holy one of Ifrael in the midst of them.

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But it is not fo of Penitents. They have cast off their first Faith, renounc'd that God whose Service they had embrac'd, and return'd to those Lusts which they had renounc'd. Their condition is miserable, their State doubtful, and the way long and tedious which they must take to return. The Grace of a true Repentance is more rare than can be imagined. I cannot without terror of Mind read these Words of St. Ambrose, that he had found Ambr. de a greater Number of Innocents, than of Peni-panit.lib.2. tents. That is, more of them who had preferv'd the Innocence of their Baptism, than of them who had truly Repented. I tremble at this, and that justly too. For alas! How few perform their Vows, and perfevere in the first Grace? So general is the want of a Christian Education, and so Universal is the Tyranny of Ill examples, that their number is certainly very small who have not been carry'd away by that flood of iniquity, and yet he pretends that true Repentance is carcer than Innocence. What may qualifie he affertion of that Father is, that in his lays when Religion was not corrupted, or in attempt made upon the very heart and fe of it, as it is now by Atheistical Principles; When Discipline was still in it's vigor, the umber of Innocents might be greater than and with the other. People were then Baptiz'd when hey were of full Age to undertake for them-lives, and understood the conditions on hich Christianity was embrac'd. But now it

it is quite otherwise. We receive very young the Benefit of admission into the Covenant. But not being instructed when we come to years of discretion, and no Fence being Kept against the disorders of Youth, it is no wonder if we depart from God and return again under the power of Satan.

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Repentance then when it is ferious is a fort of renewing of our first State, a Laborious Baptism, as the Fathers call it, and an infinite Mercy that by coming to the Holy Sacrament we have occasion to repeat our Promises, to be Christians again, repair our

ruines, and heal our old Difeases.

IV. I take then the Command of the Apostle concerning Self-Examination to be resolv'd into this; To examine the Truth and Sincerity of our Repentance, From thence the Measure of our Preparation is to be taken. If we truly repent, we may with humble confidence come to the Holy Table. If we do not, 1 Cor. 10. We are excluded from it. For we cannot Drink the Cup of the Lord and the Cup of Devils, we

cannot be partakers of the Lords Table, and of the Table of Devils.

21.

That this may be fet in a full light, it will not be amiss to consider first the mistakes of abundance of People concerning Repentance, and then describe its true Obligations.

The first mistake then is of those who think Repentance to be an easie thing, and that it apab may

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may be had at any time. Thus it is put off till being hardned in Sin we never, or overtaken with Death we cannot Repent. They have so great an opinion of the Mercy of God as to leave no room for his Justice. They make pardoning of Sin a Debt from God, upon a Compliment made to him by awretched Sinner, who would not be ferv'd to himself, but looks on such a fort of an offer of Reconciliation, as a worse affront than all the injuries receiv'd.

Secondly, Others take fome good thoughts and imperfect Refolutions for Repentance. Asif to Repent were no more than to own that we have finned, and an acknowledgement of our Weakness was all the Satisfaction which we owe to God. They are fill'd at some time or other with the horror of their ways. Their Flesh trembles for fear of him, and they Ps. 120. we afraid of his Judgments. They feem to be wearied in the road of iniquity, and look do not, sifthey would go back. But within a while Drink Nature returns to it felf and stifles those beand of hethoughts of Reformation vanish by little

nd little. The Children are come to the Birth, Va. 37.3.

it will put there is no strength to bring forth.

takes of 3dly, In others Conscience is never persectly ntance, wake, nor perfectly afleep. Notafleep enough o be utterly deaf to the Voice of God calling that it apable of real and strong Convictions. They may selthe Distemper, and seem resolv'd upon a

courte

course of remedies, but grow presently out of love with them, and relapse into the former Sickness. From thence comes that visible Circle of Sin and Repentance. A Conflict between the good and the evil Spirit, wherein sometime the one, sometime the other is

overcome.

Fourthly, Others think that if they have conquered some Domineering Sin, all the business is done. Thus the Habitual Swearer who has given over that execrable practice; The Drunkard who has for saken his Beastly Society; The Adulterer who has broken an infamous Intreague, fancies himself restor'd in Blood with the Children of God, and considertly expects Eternal Life. Whereas this is only to overcome a Principal Devil, and let those remain behind whose name is Legion.

Fifthly, Others value themselves upon some fort of Sobriety, and are free from those Sins which even Heathens abhor. They are also given to some outward Duties of Religion; But take no care to watch over the Inward Man. Thus the Sins of the Flesh are Mortisi'd, but those of the Mind are kept alive. Pride, Malice, Revenge, Censoriousness, &c. have the more scope because the others come

not in for a share with them.

Sixthly, Others are perswaded that their Sins are aton'd for by Works of Charity. These must be confess'd to be excellent dispositions to Grace, But alone, as they are in too many, are far from being that Repentance which

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Chap. IV. Of the Lord's Supper. 275 reconciles us to God. If we have nothing

more, when we come to be weigh'd in the ba. Dan. 6.27.

lances we shall be found wanting. So foolish are they who helping others deftroy themselves.

I will not speak of them who think to have repented because they have gone such and fuch a Pilgrimage, visited such and such a Shrine, and brought home the Relicks of such and such a Saint. These are palpable Follies. Raro Sanctificantur qui peregrinantur, san old and a true faying. I am afraid that many the last Year who went to the Great Fulike at Rome, and are come home loaden with Indulgences and Pardons, will find that this as not eas'd them of their Sins. Nor will I mention others who think all their diforders expiated by being Zealous for fuch, or fuch a Party. This is not Religion but Madness, und a Reed which who soever leans upon, it will 2 King. ierce his hands.

All these ways of Repentance are Cisterns, roken Cisterns that can hold no Water. So de Jer. 2.13. ective they are, so false, so Hypocrital, and ovisible a Cheat on our selves that if ever we ome to Mourn truly for our Sins, we must Mourn for that Repentance, which indeed 2 Cor. 7. sto be repented of.

V. If we confult the best ages of the church to know what that Repentance is which ought to precede the Sacrament, St. will tell us, 'that he who wants that love of Christ which constrains us, and makes

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'grieves the Holy Ghost if he dares to ap proach the Eucharift and therefore that Bafil lib. 1. 6 de Bap. 'he who defires to receive in remembrance of Christ dead and rais'd for us, must not only be cleans'd from all filthiness of the 'Flesh, and of the Spirit, but must also evidence that he is dead to Sin, to the World 'and to himfelf, and that he lives only to God 'in JESUS CHRIST our Lord. St. Chryfostom; 'That as we were wash'd the first time in Baptism by the Water and 'the Spirit, we are fo the second time by the Tears of Repentance and a quick fence of our Sins. Gregory Nazianzen; 'That besides the Baptismof Water, there is a nother of Tears but more painful and laborious. It is the Baptism of him who washes every Night his Couch with Tears, to whom the very 'Scars of his Sins stink horribly, who walk 'fad and heavy, imitates the Conversion of Gregor. ' Manasseh and the humility of the Ninevites Orat. in sanc. Lum. prays in the Words of the Publican in the 'Temple,.... prostrates himself on the ground 'and after the example of the Canaanite Wo 'man implores the Mercy of God, begging 'the Crumsfrom under the Table. Pacian. Pacianus; 'That to repent truly we ough Epift.3. ad deavo 'to renounce the World, interrupt our Sleet Sempron. and a with Tearsand Prayers, and dye to the pro to the phane uses of this Life. That we must be rom, 'wholly chang'd, and like that Youth wil, whom

Of the Lord's Supper. Part II.

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whom it is faid that having travell'd to rid himself of a violent Passion which he had for a certain Woman, and meeting her asterwards, and being told by her who wonder'd that he did not speak to her, that she was still the same Person, answer'd her, True, but I am no more the same Man.... For those who are dead and buried with Jesus Christ can no more be alive to the World.

This is the Doctrine of Tertullian, of St. lib.8.lib.1. luftin, of St. Ambrose, of Gregory of Rome, who cap. 15. says that a Sinner is to be look'dupon as truly St. Hier. Converted, when confessing his Sins he en-in Mich. Casar. deavours to blot them out by the austerity Arleat. and affliction of a Repentance proportion'd Hom. 8. to their Hainousness. It is that of St. Hie-in Ps. 4. rom, of Casarius of Arles, of St. Isidore of sidor. evil, of Venerable Beda, and indeed of all Hisp. lib. 2. Sent.

whose Repentance is as great as their crimes. Greg.

the cap. 13.

the Fathers, who terrified by these Wordson Rev. 2.5. Christ, Remember from whence thou art faller and Repent, did not think the pardon of God to be obtain'd on easie terms, and Repentance to be only the Work of sew hours of Reslection, but rather the constant exercise of our Lives.

VI. From these Holy Men we searn these

two things. First, That a Sinner is not chang'd in a Moment. For indeed our Paffions are not master'd, or our vicious habits presently eradicated. One does not come in an instant from a desperate Sickness to a State of perfect Health. Repentance supposes lasting and ferious endeavours. It is a change of the outward and inward Man, and an alteration of the whole course and frame of our Actions Nothing can give us any true ground to hope but a new and an entire Dedication and offer ing of our felves to God, which confidering what he is, and what we are, is every way attended with much difficulty. The fecond is, that the Touchstone of Repentance are the Fruits which it produces. Therefore in the first Sermon of Repentance made by the Luk. 3.8. Forerunner of him who was the Author and

giver of it, by whose Blood it was Consecrated and receiv'd an Everlasting Vertue, Fruits are requir'd. We have no other way to know whether it is sincere, Thoughts, Desires, and Resolutions are only Leaves and Flowers. They shew and promise well, but are no proof

of ye Tree of grace.

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279 proof against the approaching blast. Our own experience convinces us that they are all confiftent with a State of sin. The Tree is known Mat. 12. by it's Fruit. There is not a better, a more na- 33.

tural and sensible way of Arguing than this. Let us then look for some of these Fruits,

and then but not before we may think our selves secure.

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I shall begin by Restitution, an act of Justice so rare in this Age, and a sure sign of the Grace of God when a Penitent is truly brought to it. For we can hear Prayers and Sermons, read good Books, and talk well; But to return an Estate unjustly posses't, to repair injuries done to the Fatherless and Widows, goes fo much to the heart that nothing but a real concern for our Eternal Interest can make us do it. I allow indeed that in feveral cases a World of Discretion is to be us'd in the doing of it. But that it ought to be done, we have all the natural and Confcientious evidence that can be. No Lawyers advice, No, no opinion of a corrupt Divine can ferve against this. Without this, fays St. Austin, Non agitur sed finstur Panitentia. We do not Repent, but ony dissemble Repentance.

Secondly, Forgiveness of injuries. A standng Obligation of Christianity. It does not poly confift in not taking Revenge of our memies, but in a hearty Reconciliation, or t least sincere endeavours after it. I mean Preparation of heart to do it as soon as we

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Alms must not be given sparingly. ligation is of as great an extent as our ability. and none is excus'd but he who has it not to give. The defign of God in raifing fome Men to Estates and Fortunes never was that they should be consum'd in Lusts and Follies, or that a fordid Covetousness should keep them from their intended Use. This very Omission is a Crime, and will one day condemn a Life which otherwise seems Vertuous. He is far from being Converted who fails in that part of his Duty. Charity to the Poor may be without Repentance. It may have the praise of Men and other mean Ends for its Object. It may give the Sinner a false confidence. But Repentance can never be without Charity to the Poor : Works of Mercy being the great security of Penitents at the last day.

VII. These are the Fruits of that part of our Repentance wherein our Neighbour is concern'd, But the *Penitent* must also carefully examine that which relates to himself

and confifts in the following Particulars.

First, An actual forsaking of every known Sin. For as St. Isidore observes, Irrisor est, Sent. Isid. Hsp. non Panitens, He is a Mocker and not a Peni-Cap. 3. tent, who does again the things which he has Repented of. Repentance, says St. Ambrose, Amb. Ser. to grieve for the sins that are past, and commit no more those things for which we bught to grieve. Go and sin no more is the Joh. 8.11. Condition of our Pardon. Nor indeed can the conceived that it should be granted

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on any other Terms. What Traitor carres. pect it from his Prince, or what Man from another Man, if the Offender is ready on any occasion to relapse? Let us not deceive our felves in this particular which really is of an extreme importance. Thoughts, Promifes, or Resolutions to do it are insufficient. must actually be done. We should be angry with one who could get off a House burning about his Ears and yet when he fees fourgent a necessity of running from the Fire, would lie still in the midst of the devouring Flames, and content himself with a defire of refolution to do it. But not only fome, but every Sin must be forfaken. He is Mad beyond recovery, who having receiv'd ten Wounds, would only be Cur'd of Nine and leave the Tenth untouch'd. He must when he thinks himfelf well of thefe, perifh incvitably by the last. Let us then lay afide every

Weight. Let the true Penitent fay with the

Pf. 13. 37. Prophet, I have pursu'd my Enemies and overtaken them, neither did I turn again till they were consum'd.

Secondly, An actual avoiding occasions of By them I understand not every thing which tempts us to fall from God. For we can be no where without more or less of this It is not possible without going out of the 1 Joh.s. World; For the whole World lies in Wickedness But I mean those Objects, Persons, Places Books, and Occupations which the Peniten has found by experience to have made him

I Cor. 5.

tII. Chap. IV. Of the Lord's Supper. in exfall, and very often ruin'd his best Resolutifrom Such are Love intrigues, Atheistical acquaintance, Drunken Society, Play-houses, ly on eceive Rendezvous of Gaming and Debauchery, Lewd and Prophane Books, Taverns and v, is of mifes, Ale-houses; which last tho' Lawful, good, t. k and necessary in themselves; Yet if they canangry not be manag'd without lying, Extortion, irning excess of Drinking and conniving at impure fo urpractices; Or frequented without running Fire, the hazard of Drunkenness are certainly to be avoided. Can a Man take fire in his Bosom and 28. ouring fire or his Cloaths not be Burnt? Can he go upon hot e, but Coals, and his Feet not be Burnt? Certainly ad behe who courts Danger shall perish in it. He d ten has but little value for the Grace of God, who ne and will foraffily venture to lose it. No necessiwhen ty whatfoever can be pretended against this. ifh ine-Christhas obviated all manner of Objections in de ever these terrible Words; If thy right Eye offend thee Mat. 5.29. ith the pluck it out, and cast it from thee --- and if thy d overright Hand offend thee, cut it off and cast it from thee. For it is profitable for thee that one of thy bey were Members should perish, and not that thy whole fions o Body sould be cast into Hell. Nothing can be y thing odear or so necessary to us but it must be For we parted with, if it is Sinful in it felf, or if we of this have found by experience, that the Lawful

Peniter and Priests to take care that Laymen should Concil. not be deceiv'd by a false Repentance, and Lateran. thisz. Can.22:

and inoffensive to others, yet it has been,

and is to us an occasion of Sin. Accordingly

he Lateran Council admonishes the Bishops

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de him fall

'he cannot Exercise without Sin.' The same is requir'd by the Fifth Roman Council, and before them Gregory the Great is positive

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* that there are feveral Employments which one can scarce, if at all, exercise without Sin; and that therefore it is necessary that the Soul after it is Converted should not return to any of those things by which

'it has been engag'd in it.

Thirdly, An actual minding the Obligations of our feveral Callings. It is a miftake of many People to think that when God hasinspir'd them to Repent, they must be always Thus we fee Praying and Reading. them running to Church, hunting of Sermons, and acquainting the World with their Conversion. In the mean time the Family is neglected, and what the Devil loses by Father and Mother is made up in the Children or Servants. Indeed it is a most excellent thing to hear Sermons; and fingle Perfors if they have little to do are oblig'd to it. It is good also that others, tho' without a Proclamation first made, should be witnesses of our Change. But there is an Essential part of Repentance not to be neglected, viz. the pious ordering of our Families. Let every stumbling Block, every accurs'd thing be re mov'd from them, and that whereas Vanity Gaming, Drinking, Swearing, Trifling a way the time, and other Vices have been fre

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frequent there; Now Grate should abound Rom. 5.
where Sin abounded, and Father, or Master 20.
with all his house should serve the Lord. Happy
is that Penitent, who not by vain Ostentation,
but by a true change of Manners, and the real
Examples of a Holy Life says with the Apostle,
be ye followers of me as I also am of Christ, and a Cor. 11.
speaks to all the Witnesses and Companions of 1.
his former Irregularities, as St. Ambrose on
another occasion did to the Emperor Theodosius, qui secutus es errantem, Sequere Panitentem;
Touthat follow'd me in my Errors, follow me in
my Repentance.

Works contrary to the Actions of our former Life. This is the advice of St. Chryfoftom. Chryf. Repentance confifts not only in abstaining Homil. 10.

'from Evil, but also in doing good. Bring in Matt.
'forth, says the Baptist, Fruits meet for Re-

pentance. But how shall this be done? If our Actions are contrary to our former Sins. For Instance. Thou hast taken another

'Man's Goods; Hereafter be liberal of thy own. Thou hast Liv'd a long time in Fornication; Abstain for a while from thy lawful Bed in the days where this is ordain-

'ed. Thou hast slander'd thy Neighbour or offer'd him violence; Bless them who speak Evil of thee, and do good Offices to

them who have done thee any injury. Haft thou been guilty of excesses in Eating and Drinking? Give thy self to Fasting, drink

Water, and labour to take away the Cor-

Greg. Paftor. monit. 31.

'They that forfake Sin, and yet Mourn not 3. P.w. ad- 6 for the Sins which they have for faken, ought 'to be admonish'd, that they are not yet free from them, if, tho' they multiply them no more, yet they take no care to wash them away with their Tears. For the Handthat writes, blots not out what is written, because it Writes no more; Nor does the Tongue 'which has been let loofe in injuries and reproaches, give fatisfaction, because it is si-'lent; Nor does he who owes Mony pay his 'Creditors by contenting himself to Contract no new Debts. Therefore we who ' have finned against God; offer him no fatis-

> must oppose affliction to those Pleasures which we have lov'd. Not that God is 'pleas'd with the tormenting our felves; Bu 'he Cures our Diseases by contrary Medi-

> 'faction by barely ceasing from Sin; But

'cines, and will have those who departing from him run after the Joys of this Life, to return to him with forrow and bitterness.

A true Penitent then is modest in his be haviour, makes a Covenant with his Eyes Studies the Government of the Tongue, love no Conversation but of good Men, is pleas with the retirement and filence of his House

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thinks often on his Obligations, regulates himself and Family, learns to deny his senses, mortifies his Members that are upon the Earth, is careful to give no way to any inordinate concupiscence, looks with grief on the time which he has mispent, does what he can to redeem the present, sees himself under a necessity of making hast, blesses God that his Soul is not lest with the Workers of iniquity, and like one newly recover'd from a great Sickness observes which way he sell into it, and embraces willingly all the means by which he may prevent a Relapse.

VIII. To all these must be added humble and fervent Prayers to God. The Patient who groans under a violent Distemper sends for a Doctor. He who feels himfelf finking calls incessantly for help. The Penitent then awaken'd by the pain of his Wounds, and fenfible of the danger which he is in, addresses himself to the Heavenly Physician. He comes to God with Supplications and Tears, pleads before him the Death of his Saviour, appeals to the promises made by him to all Repenting Sinners, prostrates himself in the deepest Humiliation of his Soul at the foot of the Throne of Grace, and looking towards the Mercy-feat demands to be heard in the Name and thro' the Merits of Jesus Christ. He calls with the Disciples, Lord fave me I Mat. 8.25. perilb, I am like to be Eternally loft. He intreats in the terms of the Prodigal Son. U 4 Fa-

Of the Lord's Supper. Part II. 288 Luk. 15. Father I have sinned against Heaven, and before thee, and am no more worthy to be call'd thy Son. He favs with the Publican fmiting his Breaft, Lord be Merciful to me a Sinner. He crys out with the Prophet, Save me O God, for the 13. Waters are come in evento my Soul. I fink in Ps.69.1.2. the deep Mire where there is no standing, I am come into deep Waters where the Floods overflow me. Let not the Waterflood overflow me, neither let the deep swallow me up, and let not the Pit shut her Mouth upon me. And indeed Prayer being the great comfort of a Penitent, it should never depart from him. He should ever cry for that Wine and Oil which the bleffed Samaritan must pour into his Wounds, in order to his Recovery. But because our daily Avocations are many and indiffensible, he must at least be true to God and to himself in these two Particulars. First, the Private, Secondly, the Publick Adoration of God; The One Morning and Evening at home in his Closet and Family, if he has one; The Other in the Congregation of the Saints. We are not fenfible of the Efficacy of the First, and therefore it is fo fadly neglected amongst us. And for the Second, its Bleffings are innumerable. God may deny that to him when alone, which he will grant to the United Prayers of the de Church. Therefore, fays St. Ambrose, 'if Holy Ambr. 'you are guilty of a Crime which the Tears Panit.

of your Private Repentance cannot wash

'away; Let the Church your Mother cry her i

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for you, for she is that Widow who uses to 'intercede for all her Children with as much 'tenderness, as if every one of them was an 'only Son --- JESUS CHRIST does not 'let his Church to Mourn alone, he fuffers with her whom he loves, and mingles his

Tears with those of Martha and Mary in 1611.cap.7.

the Refurrection of Lazarus.

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It was a Custom in the Primitive Church for Penitents, to throw themselves at the Feet of the Brethren, and earnestly to implore that they would pray for them. This is not us'd now, but may in some fort be retriev'd if the Penitent joins fincerely in the Confession of Sins made by the Church, at the beginning of the Divine Service.

IX. He must also be exact in the Reading and Hearing the Word of God. The Gofpel is the power of God to Salvation to every Rom. 1. one that believes. Christ has pray'd not only joh. 17. for his Apostles but for them also who should be-20. lieve thro' their Word, and it must be said that tho' God has infinite ways to recall Sinners; let generally the most solid Conversions have been wrought by his Word; To be fure, one can be continu'd without it. No Book nthe World will bring us into fo true and fo near an acquaintance with our felves as the Holy Scripture. It is to be read at home Tears with Piety, Humility and Seriousness. The wash ame dispositions are required in Publick wheer cry her it is deliver'd in the Lessons, Gospels,

and

Of the Lord's Supper. Part II. 290

and Epiftles or whether it is enlarg'd upon and explain'd in Sermons; and in Catecheti. cal Discourses; Which last are scandalously neglected in great Auditories tho' certainly much the best, and I must by the way beg pardon, If, I am apt to think that the Nobleman, the Gentleman, the Merchant wants to be instructed in the grounds of Religion

asmuch as the Inferior People.

It is an amazement to me that there should be fuch continual and admirable Preaching. and yet so little Reformation amongst us, The fault may lie at the door of feveral Preachers who perhaps Study too much and Pray too little. He who prefumes to speak of God and from God besides Learning and Strength and Reason, Method and Eloquence, has need of a great share of the Spirit of God to make all these useful and give them their due weight. But the Hearers are undoubtedly much more guilty. Many come to the House of God without Preparation, and behave themselves there without Reverence. They fleep or look about, and hear the Divine Errand as if they were not concern'd in it. Others have Men's Persons in admiration because of advantage, and if the Preacher is not of fuch a Party, or at least strongly inclin'd to it, what he fays is infignificant.

Some have a defect in their Intellectuals, For I cannot conceive it to be any thing elle, and will not be prevail'd upon by a plain Rational discourse, because it is not deliver'd

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with a Tone, and wants the wonderful Ornaments of Canting and Whining. They are fond of that which is really a scandal to Religion, an affront to Sence. The Apostle was afraid of using Philosophy and Eloquence in his discourses, least Christianity should be thought to have been advanc'd by human Means. But he never depress'd Religion to that degree as to want fuch a wretched conveyance as this Whining way. Whofoever looks to the bottom of it will find it to be an Infirmity of the Hearer proceeding from Ignorance, Melancholy, or want of Education; and a design in the Preacher to get the applause, and perhaps the Mony of the unthinking multitude.

Others come not to Hear, but to Judge of a Discourse. They treat a Sermon as the Wits in the Pit doa Play. The Preacher is the Object of their Scorn, if the Method is not exact, and the Elocution fine. They feek the satisfaction of the Mind, but not the

Conversion of the Heart.

A true Penitent is quite of another Spirit, Hereverences Preaching, and is constant to his Parish Church as the place to which Providence has confin'd him in all Publick Administrations. He looks on his own Minister as his Spiritual Guide, and the Voice by which God speaks to him. He neither commends, nor discommends, admires nor despiles; But with the simplicity of a Christian Temper receives his part of the food distri-

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distributed to the whole Family. There may be no Strength of Argument in the Discourse, No great Coherence, no refin'd way of speaking. But there is Light, Zeal, and Piety. 'Tis that which he looks after. Some Vertue will be inforc'd which he wants, or Motives against some Vice which he desires to reform. He receives then the Heavenly Doctrine with Joy; But suffers not the strong Spirit to evaporate by running to a Tavern, or a Cossee house, as soon as Church is done. He carries it home, preserves it diligently, and makes it the Subject of his Meditation the remaining part of the day.

X. But there are dispositions more inward and necessary than all these which we are to examine; and are properly that which gives being and life to Repentance. The First is the Fear, The Second is the Love of God.

Pf. 119.

My Flesh trembles for fear of thee and I am afraid of thy Judgments, says the Prophet: The Water must be troubled before the Penitent can step in, and be made whole of what soever Disease he has. This is done by those terrors of Conscience, that loud Voice which speaks to him in so assonishing a manner. That salse Peace which he enjoys in the midst of his Sin and Folly, is disturb'd by true Representations of the Wrath of God. Death is ready to overtake him. Judgment succeeds Death, and Eternity is the Consequence of Judgment. He sees his Sentence even past,

past, Execution approaching, and nothing hetween himself and the endless Horrors of Hell but the miserable Thread of Life, which in some hours will be cut off. Alas! he has flept his Sleep; His Pleafures like Dreams are vanish'd away; He is left alone at the brink of a dreadful precipice; and one step

further he is irrecoverably loft.

This is the first impression of Grace on a Sinner. It makes him haften back from the ways of perdition. For there is no Trifling when the danger is fo great, and the time to prevent it is so short. The deeper is this Sence of fear, the more folid and lafting the Conversion is like to be. If it lies only on the Surface of the Mind, there is small hope of a real Change. But if it penetrates the heart, and leaves large Furrows behind, fuccess and Victory over Sin may Rationally be expected. Let him therefore carefully examine this particular. He has this advantage that of all Passions none is so easily discernible as Fear. The others appear often under a difguise, but this is incapable of disfimulation, and Works where-ever it is.

This truly acting on the Soul, as it makes him earnest to forsake Sin, striving to root out vicious Habits, and diligent in the purfut of Vertue; fo it is an Introduction to the Love of God. The Penitent begins to be acquainted with him, and to have a fight of his Perfections. He is ashamed of his Ingratitude to his Creator, and convinc'd of the

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necessity of obedience to his Sacred Laws he
crys out with the Apostle, Lord what will
Ast. 9.6. thou have me to do?

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God is a Being transcendently Excellent We are made by him and for him alone, Our Heart is in a perpetual agitation and incapable of Peace till it rests in him. He is that weight which draws, that Beauty which Charms us, that Eternal good which fills and perfects all our Faculties. Were there no Rewards, or Punishments, no Heaven promis'd, no Hell prepar'd to torment us, we ought still to love him above all things Our Happiness consists in this. He is our great and only End. The love of God is so much our Duty, that no Love of any Created Being is Lawful but in Subordination to him. The tenderest Relations such as a Wife, a Son, a Brother, a Friend, receive their Establishment from, and yield to that Grand Relation which he has with us by being the Lord our God. Nothing but Truth can fatisfie the Mind. Nothing but pleafure can fix the Heart. But God is Blentia Truth, and a Spring of endless Joys, He alone

Pruth, and a Spring of endless Joys, He alone Pr. 107. 9. can satisfie the longing Soul, and fill the hungry

Soul with goodness.

The Fathers had the true notion of Sin when they defin'd it, A Deviation from God In this confifts it's Malice and Guilt; In this lies it's first punishment. Outward Acts are only the gross and material part of it. It's formality, or that by which it is Sin, is properly

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perly our forsaking God, and deviating from that Eternal Being who design'd us for a conflant Adhesion to and Union with him. The Blessedness of another Life is really this, that this Adhesion begun in our Creation shall become perfect and unchangeable in a Glorified State: And the Curse of the Wicked will be a Confirmation, and Perpetuity of that deviation which they made their choice of in this World, and is to be their torment in the next.

The Penitent then throughly awaken'd by the Terrors of God is now drawn by his Ex-He finds again the true Byais of cellency. his Soul, and returns with Joy to the Author of his Being. But when God presents himfelf to him not only with that ravishing Train of Perfections, but also with the addition of unipeakable Mercies, fuch as his goodness in Preferving, his Patience in bearing with him, and his Infinite love in the Work of his Redemption thro' Jesus Christ; Then his forrow that he departed from him is increas'd, and his defires of retaining are inflam'd, He Vows with the Apostle that nothing shall fe-Rom. 8. parate him from the love of God which is in 39. CHRIST JESUS. He understands the ex-tent of that dreadful Sentence; If any Man 1 Cor. 16. oves not the Lord Jesus Christ, Let him be Ana-22. hema Maranatha. For he must be an Execrable Villain and worthy of the most lasting breverfible Curfe, who does not love him who by his Death procur'd his Pardon.

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The latter Ages in which Penance was made a Sacrament, invented a distinction un. known to former times of Attrition, and Con. trition. The Casuists having laid down Confession, Contrition and Satisfaction as the parts of that pretended Sacrament, and examined every one of them, distinguish'd Contrition. that is to fay, our forrow for Sin, into Perfect and Imperfect. The perfect is that of which the love of Godisthe Motive. The Imperfect which they call Attrition arises from the fear of Torments which the Sinner conceives he must fall into; and this last with Confession they have thought sufficient to obtain Pardon. This feems to be the fence of the Council of Trent. This many Doctors in the Church of Rome, and particularly the Jesuits, have carried so far as to make Men capable of Reconciliation by vertue of the Sacrament, tho' destitute of the Love of God.

Concil. Trident. Seff. 14. Can. 4.

It is hard to determine which is greater, the Nonfence, or the Impiety of the Opinion. For how can Penance be a Sacrament which indeed is a Condition without which the Sinner cannot be forgiven, but no Federal Rite of Christianity? How can private Confession be an Essential part of it, which tho good in it self, was not commanded in the Primitive times, and came in only when the hardness of Men's hearts had turn'd Publick Penance out of doors? How can Attrition obtain Pardon, which the same Council says little

little before is only a Preparation to it? How can one return to God's favour, who does not perform the first and great Commandment of his Law? How can he be forgiven who by the Omission of this Duty is actually in a state of Sin?

Fear then alone will not do. He is still a Traitor in his Heart who grieves that he has Murther'd his Prince, only because he must be Hang'd and Quarter'd for it. If this be admitted, Religion is nothing but Hypocrifie. I am apt to despair of a Death-bed Repentance, because there is more than a Prefumption that the fear of Death has the only Thare in the Tears and Prayers of a dying Person. Pardon of Sin is a wonderful effect of the Love of God to us, but it cannot be grounded but on condition of our fincere Love to him. The defign of Repentance, and the Incomprehensible Mercy of God to us in Christ Jesus is to retrace that Love which Sin had obliterated. Where it is not. There certainly Grace cannot be.

But yet such is the Frame of our miserable Nature, that there will always be a mixture of Fear with our purest Love. Which is the strongest in us of these two Motives is often uncertain. But for the direction and quiet of several Consciences, I will lay down these sules, First, That where the Fear of God is thong, our concern for Eternity violent, and our Application to Resormation sincere, his over will not be long wanting to us. Secondly,

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Joh. 14. 15. and 15, 10.

That the Love of God lies not in the imagination or fence holt is not a wifible affection as is that which we have for Carnal Objects. It relides very often in the inmost recesses of the Soul after an imperceptible manner. Its true manifestation is keeping God's Commandments. He who makes it his whole business to be conform'd to his Bleffed Will, may affare himfelf that he Loves him. Christ has left us this Mark to try our inward dispositions. All others, such as are Tears, Groans, pretended Lights, &c. will make Enthusiasts but no Christians.

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ion that the fear of Death has the XI. Thefe are our Principal Duties, and the chief Articles of Self-Examination. I confess that they come very short of the Dignity of the Sacred Ordinance. The Primitive Times requir'd a great deal more. Nor have I touch'd many things which our unreformed Age will not bear; But laid down the lowest terms on which a Penitent can approach the Holy Sacrament. He who expects less than this, is a Blind Leader of the Blind. He who defires more is not acquainted with the visible decay of Christian Piety; Or Sensible that greater things cannot be obtained where fo much iniquity abounds. But one thing is carefully to be observ'd, and that is to be satisfied of our Reformation for a confiderable time. For all this is not the Work a day. It requires Thoughts, Application, and o to Perseverance. Some have been Converted

in a Moment. I own it. But the Fathers cry out, Miracula sunt, singula sunt: These are Miracles, and fingularities of Providence out of the ordinary Course. Solid Converfions proceed by steps; The Foundation must be deep, and then there is no fear of the Su-

perstructure.

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He who without flattering himself finds that he has those dispositions, may come to his Saviour with an humble confidence, leaving what is wanting to his Infinite Mercy. But he who has them not must keep off. For Pearls are not to be cast before Swine. A Fire will come from thence and destroy his ad-Mat. 7.6. versaries, Fer our God is a consuming Fire.

But for all that he is unwife, if by forbear-24. ing he thinks himself to be safe. To Eat and Drink unworthily is a grievous Sin; But to neglect so Sacred an appointment is another. There is a positive command, and it ought to be obey'd. Our want of preparation will be no excuse, since we are oblig'd to be prepared. Refusing to embrace the ways of Life is an ill Plea to reject life it self. Divine or Sensitive in that we may be happy! I am not fit, thereobtained fore, I must not receive, is a found Con-But one clusion. But then this naturally produces that is mother, Therefore I must fit my self Work of so the Sacrament, I shall never be fitted to go to heaven.

On verted to Heaven.

On that I may receive. If I am not fitted to go to work of so the Sacrament, I shall never be fitted to go to heaven.

On verted that I may receive. If I am not fitted to go to work of so to Heaven.

des in Bes. CHAP. V.

Of a more Immediate Preparation to the Holy Sacrament.

I. I T confifts of two forts of Duties; First,
Those which are to be done forme days
before we come to the Holy Table Secondly,
Those which are requir'd at the very Administration.

We must begin then with a survey of the Inward Man, a diligent fearch after those Sins which we have committed. For how can we confess, be forry, and give God and the World satisfaction for them, if we are not acquainted with what they are in themfelves, and in their aggravating Circumstances? If this is of an extreme importance in the Wounds and Diftempers of the Body How much more in those of the Soul? The very Heathens had some Notion of this, as i appears by that famous faying, Know the felf. We see its necessity in the common Transactions of Men. None can live with out it. The most regular in it, as he the most prudent, so he is generally th most prosperous. Strange! That w should love to be so exact and clear in all ou Accounts but those of Conscience, and in a our Affairs but that of Eternity! Wha Moses said of the Sea in the Creation, istru

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of the heart of most of us, that darkness was Gen. 1. 2. over the face of the deep. We hide, and are afraid of looking into, of meeting, and talk-

ing with our felves.

And indeed it is an unpleasant task to rake info much ordure, and fee our felves with all our Stupidity and Folly, Corruption and Malice, depriv'd of Life, and Mark'd with all the Characters of the Wrath of God. But it must be done, fince no remedies can be prescribed, if the Physician is not made acquainted with the nature, age, and various fymptoms of the Diftemper. Nor must the great difficulty deter us from it. I confess that a Merchant who had kept no Books for Ten of Twenty Years past would be in an amazing condition. In this the misfortune of a Sinner appears almost incredible, and the mifery of the Unthinking Creature can scarce be expressed, who can neither remember it's Offences against the Creator, or give him any fort of account how that Life has been spent which it receiv'd from him. But let him do all that he can with fincerity, and call his Ways feriously to remembrance, as the Prophet says he did, and God will not be wanting to his endeavours.

II. The doing of this supposes Retirement and filence. He who has any important affair to fettle withdraws to his Closet. He stands in need of all his Thoughts. Every object will distract, every noise will disturb

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Of the Lord's Supper. Part II. him. Commune with your own heart, and be still, Pf.4.4. is the advice of David. The Israelites, says Origen.

Hom. 3. in Exod. Bafil. in Regul. Fusior. Vide Nazianz.

Origen, would not Sacrifice to the Lord in Egypt, but only in the Wilderness. St. Basil makes this retreat the first step to a true Conversion. Take thy leave then for some time of the cares, but much more of the pleasures of the World. Part from thy acquaintance; orat. 6. & avoid even the Conversation of thy Friends. An account to be made with God admits of no fort of interruption, or distraction whatever,

> But because this cannot be done without a particular affistance of the Holy Spirit, as soon as we are alone let us fall on our Knees before the Father of Lights, adoring him who is the fearcher of the hearts, and praying to him that as we are manifest in his fight, so he would also make us manifest to our own Consciences. Without this we shall overlook our Transgressions. For the natural Man is blind, apt to be feduc'd into a good opinion of himfelf, and willing to diffemble his diffemper, or at least infensible of its incredible malignity.

> The Heads of Self-Examination may be taken from the Explication of the Ten Commandments in the Treatife of Baptism, wherein our Obligations to God and our Neighbour are contain'd, and the Violations of these Holy Laws made remarkable. But some things are most particularly to be observ'd, which there is an absolute necessity to inquire into, and yet are generally neglected. An overfight of a dangerous nature which hinders

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ber fore us, that even after our had the regrege The First are our Omissions; Sins vastly numerous and of as deep a guilt, if not more, than our most grievous Commissions. Yet they are for the most part not so much as thought of, because they do not affect the fence as the others. In those weact, but in these we feem to be purely Paffive. Curling, Blasphemy, Revenge, Murther, Adultery, Fornication, Lying, Theft, Perjury, &c. bring their horror along with them, and appear at the least call at the Bar of Conscience, But the neglect of our Duty to God, the Omission of Publick and Private Prayer, our carelessness in the respective Offices of our Callings, &c. flide more eafily away, and become undiscernible. We fansie our selves secure if we are but free from Enormities, and innocent if we commit none of these horrible Crimes. Whereas for all this pretended inward peace and fatisfaction, Hell shall be our Portion: It being equally a Sin to leave that undone which God has commanded, as to do that which he has forbid. This was the fence Mat. 25. of Christ in the Description of the last Judg- 41. 8. ment, wherein he makes our Omissions the ground of our Eternal Condemnation. This induc'd St. Austin to say boldly and truly, that the Rich who neglected to feed the Poor were really guilty of Murder. Non pavisti, occidisti: This the Pattern of Repentance in the old Testament afferted, who thought that fort of X 4 Sins

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Sins to be of fo large an extent and yet so hidden from us, that even after our frictest Survey we are forc'd to exclaim, Who can un. derstand his Errors? Cleanse thou me from my

Pf. 19.12. secret faults.

I urge it once more as that which cannot be taken notice of too feriously. For we live in an Age, wherein People trifle with Morality as they do with Religion. This last is but Negative in abundance of Men, who know of what Sect or Profession they are not; But are absolute strangers to the Doctrine of that Church of which they are, The first is so too in many, who think that they may omit doing good, if they but abstain from notorious Evils. As if not being a Swearer, a Lyar, an Adulterer, &c. was all that is requir'd toob. tain Eternal Life.

The Second Observation is what vicious Habits we have contracted, and how? For it is in vain that we pretend to avoid a Relapse, except we lay the Ax to the Root of the Tree. Let us examine then how we have given way to those repeated Acts which have form'd in us that Body of Sin too heavy for us to bear, and from which we Pray to be deliver'd. They have conquer'd us, and made Sin in us a Second Nature. We are therefore to Conquer them, and make Grace to abound, where Sin abounded before. They are not the fame in all Men. But there is in every one of us some Principal domineering pasfion, which once over come, we have ground

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Chap. V. Of the Lord's Supper.

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to hope for Perseverance in our best resolutions. In fome reigns a Spirit of Uncharitableness. Malice, Revenge, Anger, Prejudice, and an evil Eye which repines at our Brother's profperity. Others are given to Lying, Flattering, Hypocrifie and Diffimulation. In others evil Communications have not only corrupted good Manners, but even the very Principles of Religion. Atheism, Deism, Socinianism, Prophaneness, Impiety, Contempt of God, and of the things and Perfons which belong to him, Swearing, Curfing, Schifm and Division owe their growth more to ill Company, than to any fort of Reason which can be given for them. By fome Lewdness is comcommitted with greediness. Their Eyes cannot cease from Sin. Like Brute Beasts their Lust is inflam'd by every Object. By others a Jolly, as they Phrase it, but in reality, a Druken Temper is commended, and a door open'd to Intemperance, Loss of time, a mighty diffipation of mind, and a banishing

God from all their thoughts.

Let a careful inquiry be made, how we come to have nurs'd up these Monsters? and by what degrees and Methods, our Souls which at our Baptism be came the Temples of God, and an Habitation for the Everlasting Spirit to dwell in, are given up for a Mansion to a Legion of impure Spirits? Let an exact survey be taken of our Corrupt inclinations, the strength of our Temptations, the frequency of those occasions which entice us to sin, the nature of our Societies and Friendships, the time of our

ftanding

III. This being done, and our Enemies found out, we muit come before the Bar of the Great Judge, Enumerate our Transgressions, and plead Guilty of every one of them, besides those which remain unknown to us, and for which there is no remedy but a general Repentance. If we are serious in this, we shall be posses'd with a fort of Horror and Punish. astomshment. we shall cry out with the Prophet;

Pf.3. 1. Lord, how are they increas'd that trouble me? Many are they that rise up against me. Many there be which say of my Soul, there is no help for him

in his God. And again, Innumerable evils have compass'd me about, Mine iniquities have taken hold of me, so that I am not able to look up; they are more in number than the Hairs of my

Head, therefore my Heart fails me.

POIDGEL

Confession is a Homage to the Justice of God, and an acknowldgement that we deferve to be punish'd. It is a Remedy found out by Divine Goodness, that as Pride has driven us from, fo Humility should bring us backagain to him. It is a Duty of both the Testaments, taught by the Prophets and Apostles, and practis'd by Jews and Christians in their tolemn and private Worship. David found the benefit of it, who as foon as he had Confess'd, receiv'd this Declaration from God

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Of the Lord's Supper. Chap. V. rt II. by the Mouth of Nathan, The Lord has put a- 2 Sam. 12. what may thy Sin, thou Shalt not dye. How admi-13. Interrable is this, fays St. Austin, explaining these Aug. Com. er our

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Words of the Prophet, I faid I will confess my 2. in Transgression, and thou forgav'st the iniquity of Ver. 5. of my Sin; 'He has not spoke yet, but only but in the faid that he will speak, and God for-Heb. 32.

gives. God hears the voice of his Heart, had sounded

even before his Tongue forms any Words. With what Sincerity, what Confusion of Face, what Sorrow, what deep Humiliation of the inward and outward Man this Confession is to be made, appears from that condition which Sin has brought us to. We have wilfully departed from God to whom we belong by fuch Titles as none but himself can claim, Creation, Preservation, and Redemption; Rebelling against his Power. opposing his Wisdom, and despising his incomprehensible Love to us. To him who alone is our Center, our End, our Life, our Happiness: To him in whom we Live, Move, and Subfift: To him who is a Being of an Infinite Excellency: To him who has promis'd us unspeakable Glories: To him who lov'd us to that degree, as to give us his only Son that we should not perish: To him we have prefer'd our vile Lusts, our sensual Pleafures, and the abominable fatisfaction of our brutish appetites. To Satan we are return'd whom we had renounc'd in our Baptism, Tertull de Repenting of our Repentance, and what is even Cap. 5.

dangerous to speak, says Tertullian, pronouncing and judging that impure Spirit to be better than God. How

38. 4.

Of the Lord's Supper. Part II.

How truly has our Church put these Words in the Mouth of Penitents! The bar. then of them is Intolerable. This is the Voice of one who finds himself loaden with Chains. bound fast in Misery and Iron, whose Wounds stink and are corrupt thro' his foolishness, who has abus'd an infinite Mercy, exhausted a Mighty Stock of Grace, is become a child of Hell, and fees the Justice of God ready to confume him. Against all those oppressing Thoughts there is no help but returning to God, and there is no returning to him but by this Confession, which justifies God, acquits the Penitent, and is the joy of the Church above, as it is the comfort of that here below.

Let it be done then without flattering our felves, and excusing or extenuating our offences.we the quickest sence of the horror, malice, and danger of our Sins which a Creature can have, still it comes short of what they are in themselves. The most we can remember are but the smallest part, and of those we do not fee the whole extent and malignity. That must certainly be of an infinitely heinous nature, which requir'd the Blood of the Son of God for an atonement. Alas! Bare Con-

1 Sam. 15. feffing will not do. Saul confess'd and yet Mat. 27.4. was rejected of God. Judas did the same and yet found no Mercy. This Declaration of our Transgressions, this accusing of our selves must be attended with those qualifications which make it prevailing with God. The Sinner ought to be throughly humbled under

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Chap. V. Of the Lord's Supper. the mighty hand of God, to be exalted in due time to Pardon and Grace. , He is to fit Aug. 'in Judgment against himself, his Thoughts Hom. 50. 'must be the Accusers, his Conscience the

'Witness, his Fear the Tormentor, and his 'Tears a fort of Blood flowing from the Soul 'as a full acknowledgement of his guilt.'

Thus did Job's Confession Evidence a mighty Consternation. I have sinned, what (ball I do to thee, O thou preserver of Men? David has left those expressions of forrow which have been not only the Rules, but al- Pf. 22. 14. fo the Prayers of Penitents ever fince. I am pour'd out like Water, my Strength is dry'd up like a Potsberd, I am brought to the dust of Death. My Life is spent with grief, and my Ps.31. 10. Tears with fighing, my Strength fails me because of my iniquity, and my Bones are consum'd. My Pf. 44.15 confusion is continually before me and the shame of my Face has cover'd me. My inquities are gone Pf. 38. 4. over my Head, as a heavy burthen, they are too heavy for me to bear. Such was the Confession of the first Penitent of the New Testament. We read not, fays Elegantly St. Ambrose, that he spoke, It did not consist in Words, but in Tears. He went out and wept bitterly. Lachryma veniam non postulant & merentur. His tears do not implore, and yet obtain his Pardon.

Without this, Confession is a foul piece of Hypocrifie. To fue for Pardon and to do it unconcern'd, is an offence even to Man. Much more to him who fearches the Heart,

Part II. Of the Lord's Supper. 310 and is acquainted with our most inward difpositions? If Penitent David witnesses of himself that Rivers of Waters run down his 136. Eyes because Men kept not the Law of God, How vast and unfeign'd must have been his Sor. row for his own Sins? No wonder then if he affures us, that he Water'd his Couch with Pf.6.6. Pf. 42.3. Tears, that they were his Meat day and night, and Pf. 39. 12. that they were a Language which did implore for him the Mercy of God. This felf fame Spirit was in all his Servants, Thus spoke the Holy Martyr St. Cyprian to the Christian Women of his time. 'If some of Cypri. de 'those whom you Love was dead, you would Lapf. cry for him with an extreme grief. You would neglect your Face, change your 'Clothes, lay aside the ordering of your 'Hair, and be careless of the Beauty of your 'Complexion. Thus pale and dejected your grief for your Loss would appear to every Body. Unhappy Creature! Thou haft 'loft thy Soul; Thou art dead in thy 'Soul; Thou dost but outlive thy self. When thou walk'st, thou carriest thy own Grave, and dost thou not melt into 'Tears? Dost thou not Mourn perpetually? Why feekest thou not a retreat to hide thy felf either out of shame for thy Crime, or to shed continual Tears? Thou hast receiv'd Wounds more desperate and committed greater Sins than the first. Can't thou be ignorant that to have finn'd, and not to have fatisfied for our Offences by neglecting

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Chap. V. Of the Lord's Supper. lecting to Mourn for them, is a more deplorable condition than that to which Sin it felf has reduc'd thee. IV. But the none but God can forgive Sins; Yet the Ministery of Reconciliation being left by him to the Church, there we omitted ought to look for it. This is the Grace of Ab- to p. 310. folution, by which Pardon is declar'd, announc'd, and granted to every true Penitent. A Doctrine strangely abus'd, and that in a different manner and by a different fort of People. I will not inquire into those practices of the Church of Rome by which Sin and Repentance are both cheap and easie. Several Learned Men of that Communion having difclaim'd them, I pass them by . But I leave them who have never fo small a Tincture of ancient

Learned Men of that Communion having disclaim'd them, I pass them by But Ileave them who have never so small a Tincture of ancient Learning to examine those affertions of the Council of Trent. That the secret Sacramental, Concil. Trid. They mean Auricular Confession, which they self. 14. use to this day, has been always 'Unani-Can. 5. 'moully recommended by the most Holy and 'most ancient Fathers. Secondly, that such shid.can.6. 'a Sacramental Confession is of Divine right. 'Thirdly, That the Sacramental Absolution shid.can.9. 'given by the Priest is not a bare Declaratory 'or Pronountiatory, but a Judicial Act, and

'that tho' he dispenses a Blessing, Beneficium, 'which is none of his own, yet the Sentence 'proceeds, as from a Judge."

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To shew the vanity of the two first affer. tions it is enough to defire that any one fingle passage of any one of these most ancient Fathers might be produc'd, where the Words Sacramental Confession, or Sacramental Absolution are us'd, and if this fecret Confession is of Divine right and confequently indifpensible, that we might fee some Decree or Canon of any Ancient Council for, and none But the Third Proposition, if it against it. fignifies no more than what the Words feem to imply is our Doctrine: For who doubts but that the Priest is a Judge, and acts Judicially? But all his Power is Declarative, fince no Judge upon Earth does and can do more than declare that according to the Evidence given, and the Laws he Judges by, fuch a Person is guilty or innocent? But if it means that there is in the Priest an Intrinsick, Inherent Authority by which he may, and may not forgive, which is the true Notion of the Word from himself, it is a bold intrusion on God's Prerogative, who alone can forgive Sins. Let no Man deceive you, fays St. Cyprian, 'None but Christ can shew Mercy. None but he

Cyprian Traft. de Laps.

Greg.

Hom. 26.

in Evang.

who has bore our Sins, fuffered for us, and has been deliver'dfor our Offences, can Pardon fins committed against him. Man cannot be greater than God; Nor the Servant use a voluntary indulgence in remitting the Of-

fences committed against his Master. 'And after him Gregory Bilhop of Rome," That the

Priest ought to Absolve none but those to whom Chap. IV. Of the Lord's Supper.

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'whom Almighty God gives the Grace of Compunction, because then the Priest's Ab'solution will hold true, when it follows the

the Sentence of the Eternal Judge.

The Church of Rome then has corrupted the Doctrine of Confession and Absolution by straining it to high. Confessing our Sins to God with all the fincerity and forrow which we are capable off, is indeed of Divine right and binds indispensibly. But a particular Enumeration made in Private to a Priest, is no more than an Ecclefiaftical Constitution. But of the other fide this great Fence against Immorality has been pull'd up by another fort of People, who sensible at the time of the Reformation of the inumerable abuses of Confession, faught it better wholly to take it away, than to rectifie and reform it. as Extreams are always dangerous, this has prov'd so to a Monstrous degree. Men have fansied that the Peace God might be had without the Peace of the Church. have made themselves so absolutely the Judges of their own Repentance, as to refuse any other fort of Tryal. They have crowded to the Holy Table without the Direction and Advice of their Spiritual Guides; and what none would do in a question of right, or in a fickness, that is, to maintain the one without a Lawyer, or remove the other without a Physician; They have done in a concern of a far higher nature, and thought to go to Heaven withour their instructions whose office

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it is to shew them the way thither. It cannot be said of them that they have corrupted the Practice, but what is as bad, under a pretence of Religion they have deprived themselves of one of the best comforts which

Religion can give to Sinners.
Upon the whole, the Primitive Fathers e-

ver thought that a Power of Absolution was lodg'd in the Church, and fo truly in it, that it could be had no where else. What loever Sins you remit, they are remited, and what foever Sins you retain, they are retained, is a Sentence of that weight as left no doubt concerning it. But in the earlier Ages there was no Absolution given but publickly to the Penitents, who after a declaration of their offences were feparated from their Communion, and not readmitted to it till after the Impolition and performance of a long Penance. The Sinner begg'd it of the Bishop, and it was granted. This has induc'd feveral Learned Men to maintain, that then no application was made to the Church but for notorious offences. The necessity of this Publick Satisfaction was look'd upon to be fo great, that the Coun-

conc. Nic. cil of Nice ordain'd, that according to the Ancian. 13. cient and Canonical practice, those who being in danger of Death had receiv'd Absolution, should if they recover'd be put again in the number of Penitents. The reception of the Eucharist follow'd immediately the Absolution. And from thence are deriv'd the expressions

fo common to the Fathers, to be reconciled to

Chape IV. Of the Lord's Suppers
the Divine Alters, to be reconciled to the Eucharist, &c. 1971 and Only on the Alters

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But in the succeeding times, Sins, and confequently the number of Penitents, increasing, the custom began of going privately to the Bishop or Priest, and after confession made of the Crime committed, demanding to be admitted to Penance, which for all that remained still publick. This is call'd by the Fathers, to receive the order of Satisfaction, to give the action, to prescribe the time of Repentance, &c. This continues to this day in the Greek Church, and lasted till after the twelth Century of that at Rome. Then this admirable discipline being taken away, their Auricular or secret Confession obtain'd, and is now their general practice.

The Church of England wishes no doubt to be as conformable to the Discipline, as she is wthe Doctrine and Worship of the Primitive Church; and notwithstanding the degeneracy and misery of our times, has prescribed those methods, which if truly follow'd would in a great measure retrieve it. If. In the Canons as all People are oblig'd to receive can. 21. thrice a Year, so they are expell'd from the Cam. 26. Holy Table who live in any notorious offence, without Repentance, and are not in charity with their Neighbours. The 119 Canon obliges the Churchwardens to present them who shall be guilty of Adultery, Incest, Drunkenness, Ribaldry, or any other Uncleanrefs and Wickedness of Life, that they may be

by the 26th Canon the Churchwardens them felves are excluded from he if they have neglected that part of their Duty, the Church regarding them as Persons who by this have willingly and wilfully, desperately and irreligiously incurr'd the thorrible Crime of Perjury. 12ly, The Church has oblig'd every Communicant to give his name to the Minister before

Order for the Administration.

Order for the Visitation of the Sick. ant to give his name to the Minister before the Administration, not only to the end that a Notorious Offender should not presume to present himself; But also that every one may have an opportunity of Instruction Admonition, and if there is need of Confession and Absolution too. 3ly. The Church ordains that a Person in a state of Sickness shall make special confession of his Sins, and be absolved if the humbly and heartily desires it; Intimating by this, that much more it is to be done in time of health, when we are more our selves, can better examine the sincerity of our Resolutions, and have the means of embracing a thorough Resormation.

The Penitent then ought to address himfelf to the Ministers of the Church, particularly if it is the first time that he comes to the Holy Sacrament, or if he has liv'd in Impentence fince he receiv'd it. Desiring to return sincerely to God. He must make choice of a spiritual Guide, unbosom himself to him, freely discover to him his Errors, Hollies, Weaknesses, Temptations, acquaint him with the distempers of his Soul, his relapses

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Chap. V. Of the Lord's Supper.

into Sin, and humbly beg the benefit of Abfolution. This I do not speak as if no Pardon could be had without it; but propole it as one of the best advices that can be given to fecure our recovery; and am fully perfwaded that supon tryal it will prove of a vaft advantage The common Objections against this of which shame is the most general, and the hardest to be overcomed and easily anfwered. For is it not strange that we should be asham'd, not of Sinj but of Repentance? Afraidnet of the eyes of God but of those of Men? And as Tertulian expresses; willing to dye of a fecres diftemper rather than difcoveration the Phylician ow and lo guilles

But if the Nonnecessity of private Abfolution could be prov'd; I am fure that the Publick is indifferfable. The Primitive Church never admitted, and the Church of England admits none without it. For after the Exhortation at the time of the Celebration, the Confession of Sins begins, to which fucceds, the Absolution pronounc'd by the Priest if the Bishop is absent.

Let the Penitent then be attentive, and mind every Sentence of that Exhortation and share than which nothing can be more folid, more Infinitive, and more Pious. Let him look on the Invitation as coming from God himfelf. Let him pronounce the Confession with an Humble and Contrite Spirit, making it peculiar to himself, by the remembrance of his particular Transgressions. Let him re-

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318 Of the Lord's Supper. Part. II. ceive the Absolution with the Joy and Thankfullness of a Criminal, who going to dye hears one declare to him, that he has brought him the King's Pardon Solvice hed ell to sono lo lecure our recovery: Jor:0 V. This great Work done, and the Peni. tent full of Sincere Refolutions to live a Sober and Religious life, nothing more can be recommended, but that the days which precede receiving should be spent with as much ab. Araction as is possible from secular affairs. Ifa. 30. 7 We must love to be alone and flerit is Our Strength is to fir fill. Our Prayer must be more frequent and intenfe. The humble reading of the word of God is to be our bra-Hice. the Gospel of Just's CHRIST ap proach'd as himfelf was. with reverence and trust in him. will fancisse us and charm us into a cheerful obedience to his Divine Pre-England admits none without it. Postgoot - After the Afcention of Obrift, falling be came the practice of the Apolles, and an obligation of Christianity This is atteffed Tertull. ad by Tertullian, St. Basil, St. Chrysofton, St. Am. Basil oran brose, St. Austin, and indeed the whole Pri 1. de jejun, mitive Church. It was not only us'd in Pub Chryf, bom. lick calamities and diffresses, as some would have it, but also as an Introduction to the Serm. 33. great Solemnities of Religion. This is ville 56. detemp, ble every where. The keeping of Lent was

on this very account Sacred to a Christian

who look'd on that time, which the Son of Go

Ambr fer. confecrated by his abstinence, as an occasion to pro

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Chap. V. Of the Lord's Supper.

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But the Wickedness and factious Ignorance of this Age having turned out of door that Ancient Constitution; The Penitent must chuse himself some days of Fasting. I would advise that immediately before the Holy Administration, to be one. It must not be done out of that falle per swalion, that severities inflicted on the Body will fatisfie for our Sins. Nothing can do that but the satisfaction offer'dto God by Jesus Christ; should any one relyon thefe things, he will find one day the truth of the Apostle's advice, that Bodily exercise profits 1 Tim. 4. little. But this fasting, and indeed any other fort of outward Mortification, must spring from chose excellent reasons which the Fathers give for it, the fubduing of the Flesh to the Spirit; The afflicting those sences which have Basil.incap. been the Instruments of our Sins; The ne- 1. Ifa. v. cellity that the whole Man should be hum- Chrys. bom. bled under the mighty hand of God, and have 4. & Hom. a feeling of his terrors; and an act of justice, 30. inGen. by which they who have abus'd the innocent pleasures of life, should subject themfelves to Pain and Sorrow.

But Charity to the Poor must be infeparable from the Fast. This St. Ambrofe urg'd Amb. fer. to his People at Milan. This we must not 33. Keep from you, Brethren, that to make our Fast perfect, we who abstain from our Dinner, must give that very Meal to the Poor. For then thou wilt be truly just, if when

'thou

thou art hungry, another is fed with thy meat, and thou prayest to God with thy Fast, and he by the Charity which has sed him: Both being profitable to thee, thy hunger, and the feeding of the Poor. Else he who abstains so as to give nothing to the Poor of what he spares, makes a profit and a trade of his Fast. He has abstain'd not so much to please God as to shorten his ex-

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pence. "

The Wife Church of England is so sensible of the necessity of this, That it requires a Publick and Solemn Offering to be made for the Poor before the Communion, and by the Priest humbly presented and plac'd upon the Holy Table. It being highly just, that those who beg of the Almighty God the supply of their wants, and the most precious of his Gifts, even the participation of the Body and Blood of Christ, should bring this as a motive to the Father of Mercies, that they actually relieve their Fellow Creatures and belong the same and the same and

VI. The Day of the Administration being come, the Penitent is to rife early, spend as little time as necessity and decency will require in Dressing, and as much as he can in Praying and Reading. Thus full of servent Desires, and all the Vows which he has made during the course of his Preparation, being sincerely renew'd, let him go to the House of God to meet the Father of Mercies, and receive the Seal of an Everlasting Peace.

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Let him hear the Divine Service as the Angels praise God in Heaven, with Modesty, Attention, Love, and Reverence Let him join in the Confession of Sins with a deep humiliation of Soul and Body, and in the Absolution with a fincere Thankfulness. Let his whole Spirit be taken up with those admirable Forms of Praise and Adoration, of her repeat Supplications and Intercessions in the Te De. A. um, and the Litany. Let his Amen to the Collects be Hearty. Lethim respond to the Pfalms with Alacrity and Fervency Let him here the Commandments with a refolution of Obedience and pronounce the Creeds with a disposition to live and dye in in the Profession of our Faith. nortenason

But when he comes to the Sacred Table then let all the Powers of his Soul be united to produce those inward acts which the approach to Divine Mysferies require. So many Pious Books have been written on this occasion, with prayers fuitable to it, that I shall infert none here . The Church in the Invitation before the last Confession of Sins uses this one sentence which includes all the reft. In Draw near with Faith or sent slope A

Faith is the Instrument by which we receive Christ; a Doctrine as Catholick and as Ancient as the Church! By it we have no mean thoughts of the Bread and Cup propos'd, Articles of but understand that the Lamb of God which Religion. takes away the Sins of the World, is in the

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Of the Lord's Supper. Part II 322 Con. Nice. 'Holy Table." By it they are not confi. apud Gal. der'd as bare Bread and Wine . For the eyzic. par. Lord affures us that they are his Body and 2.6.31. Blood." By it 'when the Lord faid to Cyril. Hiethe Apostles this is my Body, and this is rof. My-'my Blood, he would have them fully reftag. 4. Victor Anfolv'd, that by the Sign of the Bread they tioch. in are made partakers of his Body, and by cap. 14. the Cup, of his Blood. I bus no Mar, Faith then raifes the Soul above those fensi. ble objects, and by a Divine Operation prefents to the Communicant Christ deliver'd for our

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offences, and rais'd again for our Juftificati. tion; who after an Invisible and Inestable manner, imparts to him the efficacy of his Incarnation, Death, and Refumection. This Fulgentine expresses in these admirable words. The day of Eternity is Christ, feeding the Holy Angels in Heaven. The day of time is Christ, feeding Men on Earth. For to the end that Man might eat the Bread of Angels, the Creator of Angels was made Man: Nourishing both them, and yet re maining entire. How good is that Bread which visibly, per Speciem, nourishes the Angels that they may be filled with him at home, in patria, and Men by Faith, leaf they should faint by the sway!

lity. For who are we that we should be capable of Divine Communications? What dispositions can ever answer the dwelling of God in us, and of us in him? Would it not

art II. Chap. V. Of the Lord's Supper. t confibe better for us to use the words of St.
Peter? Depart from me, for I am a Sinful Man, Luk. 5.8. for the ty and O Lord Or if femible that we must come faid to to him because we cannot live without him, this is is it not enough for us to touch the hem of his Matt.g. 2. ally re-Garmen? Or at most exclaim with the Cend they turion. Lord. I am not worthy that thou foouldst Matt. 8.8. and by my Sout shall be heard. Theak the word only and e fensi-Adas! We may lay of the Communicant refents what St. Chryfostom fays in another sence of for our the Ministers of the Mysteries. If we were Chrysoft. bificatioblig d to be worthy of the Grace offer d; it in bom. 8. in detar in ages ichira, There would be no Baptifin 1. ad Cor. offable of his no Body of Christ, nor no offering by them. n. This But God knows our weakness, and is pleas'd Tours. words. to condescend to it. His bleffed Spirit fielps ing the our Infranticles. Tis not all that we flould, of time but all that we can do, which he requires of For to us. Approach then with Trembling and Chryf. in read of Reverence ... This Table is all Myfferi- Encan. imade ous. boothe Lamb of God is flain for thee, vet re-The Priest labours for thee, A Spiritual Bread flame flies from the Holy Table, The Chehes the rubin are prefent, The Seruphim fly thither, th him All the Incorporeal Powers interceed h, least with the Prieft for thee. Vol 01 Faith produces allo an ardent love to-Humwards God. If we ought to love him as and be his Creatures, and as the Objects of his un-What weary'd Mercy; How much more as Enelling of mies, whom he has made his Friends! As d it not Traitors whom he has pardon'd, and fnatch'd be

Downerght papery.

of the Lord's Supper. V Part II. 5324 from Everlasting Flames! As Strangers whom he has admitted to the Covenant of Laikers 8. promife! As Children whom he feeds with Bread from Heaven! Adorable Institution, wherein Christ becomes a pledge of our Marting. 2. Salyation! Bleffed Ordinance, wherein the Creator binds himself to secure his Mercy

to his Creature! Divine and Glorious Table, wherein the Treasures of Heaven are depofited, the Sacrifice of our Peace apply'd, and Pardon granted and ratified to us poor Sin-Ministers of the Mysteries, Let the Soul then be open'd to all the im-

1. 44 Cor. 41. in foan.

pressions of the Holy Spirit. Let it thirst for God, Aug. trast for the Living God, As the Hart pants after the Water-brooks, so let him pant after God. Let him, implore an intimate Union with him, who is the Bread of the Strong and is not chang'd in us, but we in him!",

When the Priest administers the Sacred Elements and fays, The Rody of our Lord JESUS CHRIST, &c. and the Blood of cur Lord JESUS CHRIST, &c. Dothou after the example of the Primitive Christians fay AMEN to it. Let this AMEN be not only a Testimony, that thou believ'st Christ coming to thy Soul; But also an earnest wish, that no hidden impurity, no fecret indisposition, no want of Devotion may hinder the Bleffing of the Sacrament. In the deepest Recollection and silence of all thy Faculties, Adore, Praise, give thy self to him; Beg of him, that he may fay to thy Soul,

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I am thy Sabuation, Befeech him to keep the possession which he has taken of thee, and never depart from thee.

re Thankforving proceeds with a large St. Auftin observes that Piety consists prin- Aug. de cipally in this that the Soul be not unthank-lin. c. 11. ful. Therefore after all have Communicated, the Priest returns to the Lord's Table, and offers a Publick Thanksgiving to God. Our joining with it is as necessary as with any other part of the Divine Service. Let all private Devotions then be superseded and

give place to this.

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him; Soul,

It begins with the Lord's Prayer, without which the Church never began or ended any fort of Solemnity. But if the use of it is commendable at any time, it is admirable at this. For when and how can we call God our Father, if not when he has entertain'd us at his Table, and renew'd our Title to our Eternal Inheritance? "It belongs to none Chryfost. to call God Father, but to those who give comm. in him thanks for his Favours, which are all contain'd in that one word. Whofoever fays to God, Our Father, acknowledges that there is an Adoption, which supposes Righteousness, Sanctification, Redemption, Remission of Sins, and the Gift of the Holy Ghost. We must be enrich'd with all those Spiritual Graces which are the privileges of our Divine Adoption, to be worthy to 'call God Our Father. But as all this is receiv'd in the Sacrament, The Communicant

cannot

ness of God, than by the fervent use of this

Prayer.

The Thanksgiving proceeds with a large Collect, in which is an earnest Supplication to God thro' JESUS CHRIST, to accept of the Dury perform'd, and that me of the whole Church may receive remission of Sins, and all other Benefits of his Paffion. There is alfo an offering made of our felves, our Souls and Bodies, to be a Reasonable, Holy, and Living Sacrifice to him; and a request put up. that he would receive this our bounden Duty, and Service, not weighing our Merits, but pardoning our Offences. As every part of this is vaftly fignificant, fo it ought to be much arrended. The first is an Homage to the Grace of God, who grants a bleffing to our performances, and makes them indeed what they are. For it is he who works all our works in us, supplies our deficiencies, and overlooks that mixture of evil which our Corruption foreads infenfibly among # them.

Gen. 4. 4. As he had respect to Abet and to his Offering, who Heb. 11. by a more excellent Sacrifice than Cain, obtain'd witness that he was righteous; So we besech him to fanctifie his own Gifts, and bless those very dispositions which himself has created in us. The second is a solemn Dedication of our selves to God; An explanation of the first and great Commandment; a promise of Obedience; and a Confirmation of all our Vows and Resolutions for the future Govern-

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Chap. V. Of the Lord's Supper.

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ment of our lives. The third is the furest method that can be to preserve the Grace of God. For he takes it from the Proud and gives it to the Humble. Therefore the Church, sensible that no Piety can be solid without a profound Humility, puts thefe words in our Mouths, not weighing our Merits, but pardoning our Offences. We difdain descloim then any fort of Merit; no Man can be profi- Job. 22.2. table to God. The Weights of the Sanctuary are far different from those of our weak imaginations. Should God weigh us with them we must be rejected. So Incomprehensible is the purity of God, and so Universal our Corruption, that it is our Interest

always to implore the Mercy of God.

But as after the First Administration of the Sacrament by Christ himself, the Apostles ended with finging an Hymn, fo the Church Matt. 26. concludes with that Ancient One, Glory be to 30. God on High. It is, as all the Hymns of the Primitive Church, a Profession of Faith and a Prayer. In it the Glorious Trinity is ador'd, and both the Divinity and Humanity of Christ afferted. The Eucharist is a Demonstration, that he assum'd our nature; had a Real, Passible, and Mortal Body. The Argument of Tertullian, Theodoret and others against the Hereticks of their times, is Irrefragable for his Humanity. For how could the Eucharist be a Figure of his Body, if he had not a True and Real Body? And his Ancient Doxology is an invincible Proof for

his

the Son of the Father, who can take away the Sins of the World, who can be the only Holy. but he who has the fame Nature with the Fa. ther, and is confequently truly God bleffedo. ver all for ever? Let the Communicant then believe in his Heart, and confess all this with his Mouth. Let him shew the Ground of his Hope, and own from whom he has receiv'd fuch infinite Favours. These words which he pronounces at the Holy Table, are the words which the Angels pronounce in Hea-Happy that he can fay with them,

Rev.5.12, Worthy is the Lamb that was slain, to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory, and Bleffing. Blefsing, Honour, and Glory, be unto him that sits up. on the Throne, and to the Lamb for ever and ever.

> The Second Ceremony ends with the Bishop's or Priest's Benediction. It is a pious Wish which consists of two Parts: First. That the Peace of God, and Secondly. That the Affistance of the Holy Trinity the Father, the Son, and the Holy Ghost may for ever remain with the Communicant. We are always put in mind of this last, because it is the great Object of Faith, the Foundation and Life of Religion. Of the other this Character is given, Thatit passes all Under standing, which is most true, if we consider it in its ineffable Spring, The free Grace of God; or in its admirable Effects, The filling our Hearts and Minds with the Kdowledge and Love

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Chap. VI. Of the Lord's Supper.

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Let the Communicant then receive it with Joy, and Reverence; praying to God, that as it comes to him by the Ministry of the Church, with whom God has left the Power of Blessing, so he may never forfeit it, but walk before him in Holiness and Righteousness all the Days of his Life.

Ser & ends

CHAP. VI.

Of the Way of living of the Communi- S.G. B. cant after the Reception of the Holy Sacrament.

I. There is a palpable Mistake in too many Communicants, who after a great deal of care in their preparation, perswade themselves when they are return'd home, that all their work is done, and think no more of it. Thus the Fervour of Devotion vanishes by little and little; in sew days-Devotion it self is gone, and then the Cares, Pleasures, and Customs of the World hurry them again to their former way of living. This the true Penitent ought to be asraid of, and since it is no less difficult to preserve, than to make a Conquest, and to use well a Victory than

tal to him as a Relapse. He must never think of it without trembling, and his Duty is to arm and prepare himself against it with all the Resolution imaginable. In order to this I mill acquaint him, 1st, With the extream Danger of it. 2ly, With the Ways and Means to prevent it.

II. Every Sin deserves Punishment, because it is a Transgression of the Law of God. But a Relapse, that is, sinning after Pardon obtain'd, is of an infinitely heinous Nature. Whatsoever aggravates the Guilt of Sin, or as the Apostle speaks, makes it exceeding sinful, is to be met with in this. To judge truly of the Greatness of any Offence these things are

Rom. 7.

13.

First, The Nature of Light or Knowledge in a Sinner. If he falls for want of Instruction, is ignorant of his Duty to God, and unacquainted with his Laws, his fall is capable, if not of excuse, at least of some Extenuation. But if he has known the mind of God, been fully inform'd of what was required of him, and transgress'd notwithstanding all this; It is Boldness, Presumption, and as Tertullian.

Tertull. de It is Boldness, Presumption, and as Tertullian Panit. calls it, Contumacy. Of the Cap. 5.

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Secondly, The Convictions of Conscience. If thro' the Misfortunes of ill Examples, a long Practice of Sin, and the Tyranny of vicious Habits, Conscience has never been throughly awaken'd; If the Terrors of God Job. 6. 4. were never set in array against bins; He perishes in his own iniquity. But if he has known and felt the Terrors of the Lord; If the Holy Spirit has convine'd him of his Unrighteousness; If God has visited him, given him a Sense of his Misery, and brought him to Confession of Sin, and purposes of Repentance; When he stifles all this, and returns to his Vomit, he involves himself in an unspeakable Guilt.

Thirdly, From the Promises made to, and Resolutions taken before God. If he has not come under the Covenant of Grace by Baptism; If the Decay of it has not been repair'd by Repentance; If he never promis'd at the Lord's Table to live up to him who gave himself for him; His Punishment cannot be so great. He is in the care of those common Sinners who having finned without Rom. 25 Law shall also perish without Law. But if by 12. Baptism he has given himself to CHRIST, coming to him with the Conscience of sacred Engagements; If after feveral falls he is enter'd into Conditions of Repentance; If adoring and feeling the infinite Mercy of God, he has oblig'd himself to obey his Holy

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Of the Lord's Supper. Part II.
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But all this eminently appears in a Communicant, who by Relapfing forfeits the Grace receiv'd. What could the Merciful God do, but he has done it to him? He has renew'd him to Repentance, open'd his eyes, foften'd his Heart, pass'd by his Errors, pardon'd his Sins, given him a Spirit of Prayer and Contrition, receiv'd his Promises, reach'd him his Gracious Hand, restor'd him to his Church, rais'd him from Death to Life, brought him to his Holy Table, apply'd to him the Merit of the Sufferings of Christ, and fed him with the Food of Angels.

On the other fide, the Communicant has known his Duty, felt the Horrour and Sting of Sin, aud feen the hand of God arm'd to destroy him. Driven by the convictions of Conscience he is grown sensible of the necessity of a Reconciliation with God. He has fought and implor'd it. He has cry'd in the anguish of his Soul, and prostrate at the Throne of Grace, he has pray'd that God would not enter in Judgment with him. He has confess'd his Sin with Sorrow and Bitterness, and having nothing to say, but that a Sentence of Eternal Death should pass up on him, he has pleaded the Sacrifice of the Cross, the incomprehensible Humiliations, that inestimable price pay'd for our Ran-10m, even the Blood of the Son of God. He

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has repeated the Sacred Vows of Baptism, renew'd the standing obligations of Christianity, and bound himself to a sincere obedience to all the Precepts of the Gospel. On these conditions he has been Pardon'd, Justissed, Sanctify'd, and this new Contract Ratify'd at the Lord's Table, in the House of God, by the Ministry of the Church, and in the presence of the Holy Angles.

If he falls after this, and commits again those Sins which he has confess'd and detested, what name can be given to so mighty an Offence? Is it not that which the Prophet calls The Great Transgression? and of the Na-Ps. 19.13. ture of those Presumptuous Acts which Moses says reproach the Lord, and deserve excision? Numb. 15. I would not affirm it, because Hope is not to be deny'd to the worst of Sinners. But I

doubt whether any thing can be more heinous, except Final Impenitence.

For consider it every way, and it presents nothing to the mind but a Complication of Crimes. It is an insufferable Pride, by which we reject the Government of God over us, to bring our selves again under the Power of the Devil. It is a high Contempt of the Divine Goodness, by which we renew those wounds which it had heal'd. It is a Breach of Faith with God so solemnly plighted, and engag'd. The aggravation of the Sin of Ananias was, that he had not ly'd unto Men but Ad. 5.40 unto God. And in this a Mortal is not false

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to another Mortal, but to the All-wife, Alleeing, All-powerful God. It is an Apostacy from those Rules to which our Mind had done the Justice to fay that they are Holy and Good. It is an Incredible Ingratitude to an infinite Mercy, and a despising the Incarnation, Death, and Refurrection of the Son of God. It is an affront to that Holy-Spirit by whom the Love of God was shed abroad in our Hearts, a neglect of his Intercession, an Opposition to his Inspirations, and a Tearing off that Seal by which we were dedicated to God, and mark'd as his own against the coming of the Great Day. a Violation of the Most Holy and Beneficial Covenant that ever was, or ever can be between the Creator and his poor Creature. It is a Profanation of the most Religious Rites of Christianity, Baptism and the Supper of the Lord. In short the more we look into this, the more execrable it appears. It is a Renouncing the Communion of Saints, Debilitating the Church, and Afflicting the the Holy Angels. For if those Blessed Spirits rejoice over one Sinner that repents; It is Rational to think that they mourn and grieve when a Righteous, or a Penitent Person comes to be loft.

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III.

He fliew'd him his Sores, and let him III. In those diftempers of the Body which have been violent and dangerous, a Relapse is generally Mortal. No advice is fo often and so earnestly inculcated, than that the Patient should avoid it. For the malignity of the Difease having exhausted his Strength, and confum'd a large store of the Vital Spirits, he cannot be repair'd but with length of time, and a constant use of the Remedies prescrib'd. If he ventures abroad too soon. or is guilty of any excess pernicious to that weak state which he is in; The Raging Feaver gathers head again, returns with more violence, and finding none of that natural vigor which it ftruggl'd with before, hurries him presently to his Grave. He dyes, and for want of caution becomes his own Murtherer. This has occasion'd that Vulgar but True faying, that a Relapse is worse than the Distemper it self.

Alas! It is always fo in the difeases of the Soul. The Penitent has out-grown a lafting Infirmity, a Mortal Sickness. The evils which he lay under were complicated. Far from expecting to be cur'd, he could not hope to live. His Reason was blind and his other Faculties decay'd and vitiated. He August. fed upon Gall and his drink was Poison. No Doctor on earth being able to administer any remedies to him, he apply'd himself to that Physician who came down from Hea-

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ven. He shew'd him his Sores, and let him search his Wounds. He cry'd out passionately to him, Jesus, thou Son of David, have mercy on me. Mov'd with the misery of his Creature he granted that he should recover, and the Distemper vanish'd at the voice of the Creator. But for all this, if he observes not strictly the Prescriptions less him; If he ventures out before his health is consirm'd, and does not labour to overcome the remain-

undoubtedly Perish.

CHRIST has made us sensible of this in that miraculous cure of a Man, who had an Infirmity eight and thirty Years, and whom the Fathers look't upon as a Figure of those whom God recalls from a long Impenitence.

ing Weakness, but leaves himself upon those

Enemies from whom he was but just now

deliver'd; He cannot stand long, but must

Joh. 5.14. He gives him this direction. Behold thou art made whole, Sin no more left a worse thing come unto thee. If we have any sence of a state of Enmity with God, of a death in Trespasses and Sins, and of an Exclusion from the Kingdom of Heaven, we shall easily be convinced of the truth of this.

First, Sin is more provoking after, than before it is pardon'd. An open Enemy is not so insufferable as a false Friend. The Almighty finds Motives of Mercy even in the miserable condition of a Sinner, who ever was a Stranger to the ways of Peace, and

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Chap. VI. Of the Lord's Supper.

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, and never never tasted how the Lord is Gracious. He pities him in that course to which his Folly has betray'd him. He loves to shew the Power of his Grace on the Heart of him who is become a Victim to his own Passions and a Slave to the Devil. But there is little hope of this, when a Sinner has griev'd the Holy Spirit. Reconciliation can scarce be promis'd after so sensible an affront to the Majesty of God. And tho' I am far from the Novatian Severity, which would have it to be Impossible; Yet I say with St. Cyprian, and the Ancient Clergy of Rome, that it is very difficult.

Secondly, If there is any fuch thing as Rejection, Excision, and an utter Dereliction, as certainly there is; This is no doubt a great Step to it. For what bolder Provocation to give us over to our selves can be offer'd to God than this? Is not this to make him serve with our sins, and weary him with our Iniquities? Has not the Lord cause to say, Thou Jer. 15.6. hast for saken me, thou art gone backward, therefore will I stretch out my hand against thee, and de-

stroy thee, I am weary of repenting.

Thirdly, The Sinner by a Relapse is much more indispo'd than he was before to receive the Grace of God. He hardens himself against him, contracts a new Blindness, and puts an obstacle worse than the first to the Impressions of the Holy Spirit. The Powers of his Soul are strangely debilitated. He

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he is not profligate and fcandalous, he will

ly the purchase of the Blood of CHRIST,

Ne be frozen and benumn'd. He who was lateto p dera will be one of the Retinue of Satur, and. Qua without an unspeakable Mercy, a Mercy It is which there are but few Instances, will have

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Chap. VI. Of the Lord's Supper. 339 for his Portion the Worm which dies not, and the Flames that are never quench'd.

These Considerations made the Fathers chrysoft. of the Church to prescribe in their time such Hom. 1. in a long and laborious Course of Repentance, Terrull de and speak with so much Vehemency against panis. cap. Sins committed after a Reconciliation with 5 Cypr. God; That the Penitent might hear, and s. Austin. fear, and look upon a Relapse as a great and orat. contr. almost an irreparable Danger. They made & Arrian. a distinction of Sins committed before the salv. Law, which is a State of Ignorance. After de provid. the Law, when the Will of God was reveal'd, which is a State of Knowledge. After Baptism, which is a State of Piety and Innocence. After Repentance, which is a State of Mercy and Pardon. They thought the first to be the least, tho' inexcusable. The fecond more grievous, because without Pretence. The third horrible, as being a notorious Breach of Faith with God. But the last worse than all the rest, and full of an unconceivable Enormity.

IV. This is enough to convince us of the Necessity of Embracing all possible means to prevent it. The first is a serious Consideration of the Grace receiv'd. It has two Qualifications, which make it highly valuable. It is great in it self, and it is very rare. To be recall'd to the Service of God, to have his Image retrac'd in us, to receive Pardon

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Life, are Favours of a high Nature. Now Merit of ours can challenge, no created Being can procure this. It flows entirely from an inexhaustible Spring of his Mercy who pities us even when we have not the Sense to pity our selves. He turns not to us because we love him; But we turn to him because be turns first to us; we love him, because he sirst loved us.

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But as it is Great so it is also very Rare. There are many Pretences to, and Beginnings of Conversion. Their Number is not fmall who from all the Parts of the World will cry out, Lord, Lord; and with some affection too. Many like Felix will tremble, or as Herod, reverence John, and at his Preaching do many things. Did Conversion. confift in giving Alms, hearing Sermons, admiring fome fort of People, blaming the Wickedness of the times, censuring the Actions of others, looking gravely and effe-Eting pious Greatness, nothing would bemore Common. But to have for faken every Iniquity, to deal justly with all Men, to mortifie our Passions, to be exact in the Duties of Religion, to prefer Conscience to all other things, and to endeavour earnestly after Eternal Life, which are the Characters of a true Conversion, is extraordinary and scarce to found. It was a Question propos'd by

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by CHRIST himself, whether at his coming he should find Faith on the Earth? It may Luk. 18.8.

also be inquir'd by us, whether amongst so many Penitents and Communicants, there are many truly converted? I am afraid their Number is fmaller than we generally conceive it to be. Whofoever loves truly and

understands the Obligations of Christianity will fay, that they are but few.

I think it is St. Hierom who gives us a plain and fubstantial Reason for it, explaining these Words of CHRIST, Many are call'd Mat. 22. but few are chosen. He runs not to Predesti-14. nation, or the Eternal Decree of the supreme found have Being; Things unfathomable, and at too have been great a Distance from us to be pry'd into with than seated our weak Eyes, and much less to be spoken caccles t of Dogmatically; But attributes it to these

Caufes, obvious to every Capacity. First, There are but few who seek after the Truth, which is in CHRIST JESUS. Abundance of Men are concern'd almost for every thing but this. Any Religion will ferve Persons of no Religion. They are un-

willing to have any thing to do with what must condemn them.

Secondly, Of those who seek after it, few find it. It is a Work that requires a great deal of Sincerity and Purity. The Pure in heart shall Jee God. Paffion, Interest or Prejudice has nothing to do there.

Thirdly, Of those who find it, few walk up to

it. We love the Doctrine but not the Practice of the Gospel. We are full of sublime Notions, but void of Morality Talk and Outside is all the Religion of most Men.

Fourthly, Of those who walk up to it few persevere in it to the End. We faint and tire by the way. A strong Temptation, a fecret Pride, and perhaps fome Tribulation removes us from our Stedfaitness. Our Slavery grows again dear to us. Like Demas we forfake Paul, and follow once more this prefent World. A TRIARO to abroW

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V. A Second Duty flowing from this is Watchfulness. Our Consideration must end in a vigilant care to keep the Doors fhut against the Return of our Spiritual Enemy; and give him no fort of opportunity to practice upon us. St. Peter reprefents him as a mighty Adversary, who like a roaring Lyon 1. Pet. 5.8. walks about feeking whom he may devour. Our

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Inadvertency or Incogitancy is the great and indeed the only Advantage which he can have to hurt us. He never fleeps, and his reffless Fury keeps him perpetually apply'd to our Destruction. Let the Soul then be constantly awake, to oppose and make his Endeavours ineffectual.

Keep thy Heart with all Diligence, is the Advice of Solomon, who gives this reason for it, That out of it are the Issuesof Life. It is the first Mover, the Principle of all the Good or

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Evil which is in us. That preferv'd, all the rest is safe, or at least easily recoverable. See then that no Vanity, no Impurity, no Folly possess thy Thoughts. Look carefully that no Luft, no Pride, no Love of Riches inflame thy Defires. Refift the very first Impressions, fly from the very first Infinuations of the evil Spirit. He will address himself with pleasing Fancies, and strike thy Imagination with the Prospect of impure Objects. If the Remembrance of those Pleasures which thou hast renounc'd cannot move thee, he will use the Terrors and Conscience of those Sins which thou hast forfaken; if he cannot entice, he will do all he can to perplex and confound thee. Watch then and be prepar'd against those Attempts. The Soul which he finds ready to start at his first Approaches is always fure of Victory.

But the way to preserve the Heart is to take a diligent View of our own corrupt Inclinations. We must arm and fortisse our selves against them. Where the Town is the weakest, there we must place our best Forces, till we have put it in a Posture of not searing not only the Assaults, but even the In-

fults of the Enemy.

It is also necessary to have an Eye on our Actions, on the Sins generally incident on these ways of living in which God has put us, and on those Temptations which we are exposed to by it. If every Night before we go

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Of the Lord's Supper. Part II. 344 to Bed we examine the Transactions of the Day, it will prove of wonderful use. There we may fee our Failings, how they have hap. pen'd, and which way we can retrieve our Losses. Blessed is that Servant whom the Lord 46. when he comes (hall find fo doing. VI. But all our Confideration and Watch. fulness will come short of the desir'd Success. if Prayer is not added to them. CHRIST has joyn'd them together in the Gospel, Take Mark. 13. ye Heed, watch and pray, Our Improvement in the two first, comes only from the last. He is the most secure who is the most us'd to pray. CHRIST has taught us not only by his Precepts and Parables, but by his facred Example, that Men ought always to pray and not to faint. The first Saints of the Act. 1.14. New Testament are represented continuing in Prayer and Supplication. The Apostles recommend it every where. And St. Paul Eph.6.13. having fitted the Servant of Christ with the whole Armour of God, that he may be able to stand, concludes with that without which it would prove unserviceable; Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance. Let this be taken for a standing Maxim, That no Conversion can subsist without the Spirit of Prayer. What hopes foever it gives, a fatal Experience will shew that it has no Root, and will foon be dry'd up, if not water'd from above. Nor will the Fertil Rain defcend

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descend, till call'd upon by servent and frequent Addresses to God. By Prayer I do not mean those Harangues to God, where the Almighty is even deny'd what is granted to the better fort of Men, that is, Premeditation and Consideration. Nor by the Spirit do I understanda heat of the imagination to form, and a Volubility of Tongue with the Addition of a Tone topronounce the Declamation. But by Prayer, I mean a regular, fettled, and grave Address to God, in words either from him or worthy of him And by the Spirit, I understand, that Humility, that Fervency, that Trust and Confidence, which unites the Inward and Outward Man in the Perfor-· mance of that Holy Duty.

I know that excellent Persons well acquainted with the ways of God have practic'd themselves, and recommended to others a manner of praying, which they call Mental, wherein the Soul retir'd from fensible Objects uses no words, but offers only its Thoughts and pious Defires to God. St. Bafil, St. Auftin, and in latter times St. Bernard have highly prais'd it. It is indeed an Imitation of the Angels Method of converling with God, and it carries along with it so much Attention and Reverence, and flich a vehement Defire of God, that it is undoubtedly the Work of his Spirit. But I know also that it never was us d but in private Devotions; that in the very sence of the greatest Admirers Hi W

346 Of the Lord's Supper. Part. II.
mirers of it, it ever yielded to publick
Offices of the Church; that it requires a folid mind, an humble innocent and reform'd

lid mind, an humble, innocent and reform'd Life; that the common Sort of Christians are not capable of it; and that they that will attempt it without the Advice of a wife and

prudent Guide, will be apt to fall first into a fecret Pride, and then into Enthaliasm.

Family Prayer is never to be omitted, or private if there is none. Morning and Evening let them appear before God in the Name of CHRIST, and CHRIST will be in the midft of them. Let the Penitent be perswaded that great part of that Satisfaction which he ows God confifts in the well ordering his Family. Nor can any Family be well order'd with-out times of Prayer. Nothing can be pleaded against this; no number of Servants, no trouble from Children, no multitude of Business. The most busie Man in the World finds time to eat and leep, and why not to pray? Isthere any thing more rational than to adore God twice a day at least? And is it not a palpable and unparallel'd Injustice that God who gives us four and twenty hours shouldbe deny'd a few minutes Morning and Evening?

of Prayer than this, which confilts in short and inward Addresses or Ejaculations to God, Epis. a Term first learn'd from St. Austin, by ri

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will not bear that we should pray continually, we ought in some manner to retrieve that defect, by Praying as often as we can. This must be done without affectation, and is better omitted than us'd, if observ'd by others. Else it degenerates into Hypocrisy and Love of Praise. As in any great Concern or violent Passion, We cannot in what Company or Business soever we are, hinder a Return of Thoughts; so if we Truly love God, our Mind will act, and bring him to our Remembrance. Of these short Prayers are innumerable instances in Both the Testaments.

VII. Tertullian in his Apology fays, that a Christian was known by the Modesty of his looks. He does not mean by it Bashfulness, or Disfidence, which the sometime commendable, yet are often Faults. But a Grave and ferious Aspect, a sober Behaviour, and a Frame of the Outward Man, which draws Love and Respect from others. The Servant of Christ must not be Rude and Morofe, Ill-natur'd and Cenforious. Nothing Sweetens our Temper fo much as true Religion. Meekness the Matt. great Spring of Civility and good Manners 29. is the first Lesson of the Gospel. But he must not fall into the other extream of Ceremony and Foppery, Mirth and Airinefs. Conscience indeed when it is at rest, casts Aa 2

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348 Part II. Of the Lord's Supper. a Serene cheerfulness over our Face. He who carrys no Storms in his Breast, has feldom any in his Looks. But it also Ba-nishes Noise, loud Talk, and immoderate Laughter, as things Trifling, Imprudent, and Dangerous. A Christian is fensible of the Folly and infignificancy of all this. He Eccl. 2. 2. fays, of Laughter it is Mad, and of Mirth, what does it? He is afraid of Solomon's ob-Prov. 10. servation, in the multitude of Words there wants no Sin. This is preferv'd indeed by care and attention, but it flows principally from the Mind. When we are fully perswaded that it is time to have done with the World, and refolv'd to have no Commerce with it, but what is unavoidable: When we are thoroughly penetrated with the thoughts of Eternity, those filly allurements will have little Power over us. A wife Man cannot laugh at that, which the Imagination of a Fool or a Child is strangely pleas'd with, and is taken up with more Inward and Solid Pleasures. Let him then be Grave without Pride, Serious without Concern, Modest without Affectation, Severe without Rudeness, and Cheerful without Madness. These at first will appear hard to be reconcil'd. But where the Spirit of the Lord is, there is 2 Chr. 3. Liberty. There is an order in Grace as in 7 Nature, into which our Actions readily fall,' tho' we cannot perceive it. VIII. two leaves here wanted are in y? Preface

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VIII. Uniformity is also a Duty incumbent on him, and of that vast Use that the most vertuous Life cannot subsist long without it. I mean by it a Regular and fettled Course of all the Actions of the Day, in which every one challenges its own time. An excellent Method to prevent Confusion and Idleness! The last because we shall always have fomething to do: and the first, because we shall know when, and how it is to be done. God in whose Works is seen an admirable Constancy and Regularity, because he does all things with Weight, Number, and Measure, has taught Men to distribute their lives into several Portions. Such are Years, Months, Weeks, Days, and Hours. What is thus visible in the natural, must be fo too in the Spiritual World, Grace loves to imitate Nature; and that Religion is always the best and most like God which changes least and is most constant to it felf.

Let him who will advance in the ways of God, observe diligently, these two Rules. 1st. After an inlight into our Temper, Health and Circumstances of life, to fix our Rising to as certain an hour as we can, and from thence to affign the Work to every part of the Day, till we go to Bed: Taking care that our Civil and Religious Duties do not interfere, not robbing God under pretence of Business, or our selves and Families under Pre-

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Pretence of Devotion. Let there be then a time appointed for Praying, another for Reading, another for Bufinels, Eating, Conversation, &c. Let it be if possible always the same. Let us pass Quietly and Calmly from the one Thus no part being empty, to the other.

and the whole offer'd to God, We shall go every day from strength to strength, and our life

will be full of Peace and Innocence.

2ly. Let us be faithful to this according to that State which the Almighty has plac'd us in. A far greater Regularity is expected from Persons who are not engag'd in Trade, Business, or Attendance, and are Masters of their own time. But if Providence, Charity, unexpected Occasions, and perhaps our Weakness should make us break the Order, let us not trouble our felves as if we had Sinned against God, but return to it without Disturbance. For the Devil is always endeavouring to bring us into Distast with such a way of living, or if we have intermitted it, to raise Terrors and Scruples about it in our But Refuming it again, and Consciences. Humbling our felves before God at the fight of our Infirmity, will obtain a new stock of Grace, and make us more diligent than before.

The practice of these Rules will sufficiently recommend their excellency. They cannot but be pleasing to God who hates Confusion and establishes Order every where.

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ere. ley They are properly Out-works, which if well guarded fecure all the other Fortifications and render the Town impregnable.

IX. In a word a folid Piety is the Object of his Endeavours who is truly converted. It must be so habitual in him as to become the very Frame and Byass of his Nature. Let him have a great Sense of Religion in General. Our Relations to God are fo visible; the Notions of that Supreme Being fo innate to us; and the Impressions of his Holy Spirit on us fo frequent and strong; that we cannot but conceive our Happinels to confist in his Service. Let him then be full of God, adoring his Power and Goodness, trusting in his Mercy, submitting to his Will, and afraid of the least Offence against him. Let him do all that he can to advance his Glory. Let him abhor Atheistical Principles and Acquaintance, check freely Prophaneness and Blasphemy and think with the Pf. 69.9. Prophet, any Dishonour offer'd to God, to be done to himfelf.

Let him have a profound Veneration in particular for the Christian Religion, and Reverence that facred Book which contains the Sum of our Duties. Let him be grounded and fettled in the Belief of our Holy Myste-In the minute Controversies of Chri-Vid. Ambr. stianity a great deal of Condescension may lib. 2. de and must be us'd. But in this every Dispute

is dangerous, and every Doubt is a Crime. Reason ought to submit when the Almighty fpeaks, and nothing can be pleaded against

Scripture Divinely inspir'd.

Nazian. orat. I. advers. Fulian.

Let him adore that transcendent Morality taught in the Gospel, which Gregory Nazianzen describes in these admirable words. "What Precepts of Philosophers, or Learn-"ed Men in the World can come near its " perfection? Since amongst us every one is a Rule, and a Law to himself of that love "which we must have for others, being ob-"lig'd to wish and procure to them all the "Good which we wish to our felves. "it is a Crime not only to commit Wicked-" ness, but even to be in a Disposition to do "it: The Thoughtand Defire of doing Evil "being according to the Law of CHRIST
"as punishable as the Act it felf. Since we " are fo fond of Modesty and Chastity, that " even our Eyes are kept shut, lest the Soul " should be defil'd with impure Looks. "Since we fo abhor Perjury, that left we " should fall into it, we swear not at all. Since "they of us who are rich only possess their "Riches, to shew their Contempt of them "either in forfaking, or distributing them " to the Poor. Since leaving to Carnal Men "the Care of the Belly, that cruel and a-"bominable Master, that Author of all Evils, "we are fo macerated by Fasting, that we " feem to have no more Flesh, thus afflicting "our

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Hing our our mortal Bodies in hope of a future Immortality " But where and in what Nation is it commanded to bless them who " curse us, to pray for them who speak Evil " of us, to yield to our Persecutors, and over-" come the Audacity and Violence of our E-

"nemies by Meekness, and make them bet-Vid. Aug. Apostro. ad "ter by our Patience? The last has me

Eccl. Cath. lib.de mor. Eccl. Cap.

X. Let him live up to thefe Holy Maxims, 30. and apply to himfelf the feveral Prescriptions given by the Apostle to the primitive Christians; To hold Faith and a good Conscience : To . Tim. abstain from all Appearance of Evil: To be 1. 19. Thess. Fervent in Spirit, serving the Lord, rejoycing in 5. 22. hope, patient in Tribulation, continuing instant Rom. 12. in Prayer, distributing to the Necessities of the 11,5c. Saints, given to Hospitality, and works of

Mercy.

We have for this to an eminent Degree all the Motives which inflame the Men of the World in the Profecution of their Defigns. If we look for Honour, Profit and Pleafure, the general and true Arguments of Perfwasion; what greater Honour can there be than to haveGod for our Friend, to keep a perpetual Commerce with the Almighty and by our obedience to him, to fecure his Protection to us? what more fenfible Pleasure can affect the Heart, than the Peace of Conscience, to see all calm round about us, and be free from those Storms and Horrours

which

which attend a wicked Life? what are all the Joys of the Earth, compar'd, I will not fay with those Communications, and Irradiations from above, which God favours his Servants with, but even with the Tears of Repentance? what vafter Profit can one imagine than the Purchase of an everlasting Kingdom, an endless Happiness, a never fading Crown? and what mighty Returns of a pious Life are a compleat Felicity, incorruptible Joys, and Pleafures for evermore? They who hope only in this present World are undoubtedly most miserable. Their Folly is Incomprehenfible who prefer short and perifling Enjoyments attended generally with fo much trouble to a bleffed Eternity. Momentaneum est quod delectat, exclaims an ancient Father, æternum est quod cruciat. Pleasure is but for a Moment, but their Torment. is Eternal. Whereas of the contrary fide, if there is any Hardship in the Duties of Christianity, the Apostle assures us, That our light Affliction which is but for a Moment, works for us a far more exceeding and Eternal Weight of Glory. This absolutely determines the Choice.

One of those excellent Men, who in the Primitive times led Solitary lives, being entreated upon his Death-bed by them who were about him, that he would leave them some Sentence which might serve for their Edification, and preserve his Memory amongst

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mongst them, answer'd a long time only in these two words, IBI, UBI, which they not understanding, and pressing him to explain, He look'd up to Heaven, and having sai'd with a loud Voice, Ibi vestra sixa sint Cassian. corda, Ubi vera sunt Gaudia; Let your Hearts Pair. there be fix'd, where true joys are to be found, He departed. A noble Thought, and a Rational and Pregnant Motive to Religious Practices, which our Church has recommended by inferting it in one of its Collects!

XI. Having brought these Directions thus far, one more is to be added, and that is, to beg instantly of God the Grace of Perseverance. For it is altogether the Gift of God. Our inability to do good is fo great, the stops in that Race which we run, are so many, and our Adversaries so intent on our Ruin, that exceptGod who without anyMerit has prevented us with his Grace, does incessantly renew it, and affist us to the very end, we shall certainly miscarry. The way to obtain it is, to practice the advice of the Apostle, to work out our Salvation with Fear and Trembling, for it is God which Works in us both to will and to do of his good Phil 2.12. Pleasure.

Humility is the Foundation of our Spiri-If the one be deep, the other will be firm and secure. Our help comes from

him

Of the Lord's Supper. Part. II. 356 him who has made Heaven and Earth. He will not forfake the work of his Grace if we do not first forsake him. The Penitent then having found Mercy, must Infinitely value it, watch over himfelf, and take care least Heb.3.12. thro' an evil Heart of Unbelief, some secret Pride, or a return to any Sin of his former life he should depart from the living God. But if after all this, the Flesh should overcome the Spirit, and Temptation should fo far prevail on him, as to occasion a Fall, tho' this is dangerous beyond expression, and not easily capable of Pardon; yet let him Rife again, do his first Works, and stick to an incomparable advice, with which a great Penitent about the fifth Century, concludes a Book of Directions which he gave to his Followers, NEVER TO DESPAIR OF THE MERthe Hops in that Race which sado a squite many, and our Adverlance to intent on to Run, that excel 000 Held of with his Grace

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